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ESSAY

CONCERNING

THE RESTORATION

OF

PRIMITIVE CHRISTIANITY,

IN A

CONDUCT

TRULY PIOUS AND RELIGIOUS.

THE THIRD EDITION.

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THE PREFACE.

THE *love of God*, and of the *souls of men*, prevailed with me to write the following Treatise, to pay the debt I have long owed to my fellow creatures; in entreating them to enter into their own hearts, and learn *Piety and Religion of God himself*: who speaks *there* by his *Spirit* as never man spoke; who speaks *there* to much better purpose, with *clearer evidence and demonstration* than *men* can speak: that their faith might not stand in the wisdom of men, but in the power of God. 1 Cor. ii. 5.

Which is the *only remedy*, as I apprehend, for *restoring Piety and Religion* to its *primitive* purity and beauty; in an age wherein the excessive pretension to power, in *some of the Clergy*, (perhaps not of the best lives) have made a great many men, of *excellent capacities*, *too loose and indifferent* unto *Piety and Religion*.

It is sad to think, that because some *high pretenders* to *Religion*, who are of bad lives and principles, would exercise *dominion* over the *faith* and *consciences* of others; and turn *Religion* into *worldly* riches and immunities; make *gain* their *godliness*, and the *lust of power* their *earnest pursuit*; I say it is sad to think, that therefore *Religion*, the most *noble* and *necessary* thing in the world, should fall below the *regards* of men.

Because men of *bright* parts and *great* ingenuity, have, by the *force* and *power* of *reason*, baffled those *exorbitant* claims; to think therefore *God* doth not afford men any *superior light* and *aid*, this is to run into the other extreme.

For though none of the *real* injunctions of *Religion* and *Piety* are, or ever can be, contrary to *right reason*; yet the *common reason* of man stands in need of *light* and *help* from heaven, for attaining the *true* knowledge and practice of *Religion* and *Piety*; as the great *Lock* acknowledgeth, in the quotations I have made from him in my fifth chapter. Which *light* and *help* from *heaven*, is so far from being *destructive* or repugnant to *reason*; that it is the *Divine Spirit* which *enlightens* and
influences

influences the noble faculty of *reason*, to the highest pitch of knowledge and certainty in heavenly things, and gives it the greatest repose, delight, and satisfaction. Nevertheless, Reason and the Spirit of God remain always two several powers and principles in man ; of different and distinct natures, the one *human* and the other *divine*. And what Lock says of *Revelation* as contained in the Scripture, viz. that ‘ many are beholden to Revelation, who do not acknowledge it,’ Vol. ii. fol. 535. may as truly be said of the light and influence of the *Divine Spirit* in the hearts of men.

For men sometimes finding clear discoveries of God in their minds, and of their duty to him on the one hand ; and of the darkness, impurity, and unpreparedness of their own hearts for his service on the other hand ; are apt to impute those discoveries to the light and activity of their own reason ; or not to acknowledge that they are beholden to the immediate Revelation of God’s Spirit within them for such discoveries : when one would think nothing in itself could be clearer, than that darkness cannot give

light for the discovery of itself; *for whatsoever doth manifest is Light.**

Reason corrupted and depraved by vicious habits, cannot discover the corruption and depravity of itself, without light from Heaven gives it such sight; much less can it, without such help, know God and divine things, ‘ It was all purely
 ‘ the work of Grace (says the great Lock)
 ‘ for they were all dead in trespasses and
 ‘ sins, and could do nothing, not make
 ‘ one step or the least motion towards it
 ‘ ——’tis God here (says he) does all by
 ‘ revelation, of what they could never
 ‘ discover by their own natural faculties
 ‘ ——and being thus quickened by the
 ‘ Spirit (says he) may as men alive, work
 ‘ if they will.’ *Vol. iii. fol. 359.*

To deny men the influences of the divine Spirit, is to leave them without God in the world. To say the light of human Reason, without light from any thing above it, is the light of God’s Spirit, or the only light that is in man, is to take one of the most effectual courses that can be, to overturn the Christian religion: which is founded on divine revelation, and can only be savingly understood and practised by the influence of

* Eph. v. 13.

the same Spirit which gave it being. It casts a very ill aspect on devotion, and directly and unavoidably tends to render all addresses to God for light and help from him, ridiculous and insignificant: for if we ourselves, without any immediate influence and aid from him, are able by the exercise of our own natural powers and faculties, to know and practise our whole duty, to what purpose do we ask light and aid from him?

This scheme tends to take off all dependance upon God, and the light and tuition of his Holy Spirit, for understanding and strength; and to bring men to depend on themselves and their own sufficiency, the fatal consequence of which too much appears in the world already, in the loose and vicious lives of men; and is too likely to appear in a greater degree, unless men can be persuaded to forsake the evil ways of their own hearts, address themselves to God, and depend upon, and become subject to the light and power of his good Spirit in their own souls.

It was therefore my principal design in the following undertaking, to set before the eyes of men, and make it as plain
to

to them as possibly I could, that the light of their spirit and of God's Spirit are of different and distinct natures and kinds. That their own natural powers and faculties alone, are not adequate for attaining to the knowledge and practice of true piety and religion; and that therefore they must apply themselves to God for *light* and *help* from Heaven, who is ready to *shine into their hearts*,* and to *work in them both to will and to do of his own good pleasure*;† if they will but withdraw their hearts from this world, and turn them to him, that he may purge them from evil, and dispose them to virtue and the love of himself; and prepare them for such divine sensations of his goodness, as will fill them with inconceivable delights, *with joys unspeakable and full of glory*:‡ in comparison of which, all the pleasures of this world are nullities and vanity.

I shall only add, that, on the various subjects treated of in the following pages, I have endeavoured, according to the best light I had, to speak of them as clearly and distinctly as I could (which is all

* 2 Cor. iv. 6. † Phil. ii. 12, 13. ‡ 1 Pet. i. 8.

that can be expected from me) that the reader might form, with as much ease as possible, right ideas thereof: and from thence take occasion, if he shall be piously and religiously inclined, to make trial of the inward ways of virtue, and *taste and see that the Lord is good and gracious.**

May it please Almighty God, to make this small Tract of such use to some souls, and I shall think it satisfaction enough for all my labour and pains therein. To that end, I commend my Reader to the conduct and guidance of his good and holy Spirit.

* Psal. xxxiv. 8. 1 Pet. ii. 3.

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C H A P. I.

Of the Reason and Design of Piety and Religion.

THERE is nothing more becoming rational creatures, than an early and constant consideration of the cause and design of their being; how they came to have existence in this world, and for what end.

It is preposterous to think that our existence was the effect of meer chance and accident. The wonderful order and contrivance of the parts, of which man
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and the whole world of beings are constituted; and the support and subsistence of such an innumerable company of beings, in such beauty and harmony, as is evidently maintained in the universe, prove nothing less, than that the same is the effect and design of incomprehensible wisdom. So that it seems impossible for any man, who gives himself the liberty of thinking, to doubt the existence of a Being, who made and sustains such an infinite number of creatures: which Being, we justly call Almighty God. So that hence the cause of our being is clearly manifest.

The next thing to be considered, is what we may reasonably conclude this infinitely wise and Almighty Being designed, in the production of mankind.

Can it reasonably be thought, that he intended any thing less than their felicity according to their several capacities, as well as his own glory: that man, whom he hath made the noblest of all his creatures here on earth, endowed with reason and understanding, was not, in an especial manner, designed to be a partaker of the fruition and felicity of his Maker?

'That

That *Man*, as to his body, is provided for in a degree above the beasts of the field, the fowls of the air, the fishes of the sea, and all other animate beings, who have the life of sensation, whom they all fear in virtue of the natural dominion God hath given him over them, will, I doubt not be readily agreed; and that he consists of body and soul, an outward and an inward man, endowed, severally, with their proper senses adapted to the knowledge of things external and internal; those of the body, for his being conversant about outward things; and those of the mind, soul, or intellectual spirit, for his perception and enjoyment of internal and spiritual objects, is evident. And for the accommodation and felicity of these, it is most reasonable to believe, that God in his infinite goodness hath made plentiful provision.

For can it be thought that the infinite and gracious God, should make less provision for our souls than for our bodies; that he who hath so richly provided for our outward man, should neglect the better and nobler part of us, our souls? That he who hath provided a beautiful external world, for the pleasure and en-

tainment of the senses of our outward man, should not also have provided a much more beautiful and glorious world, for the pleasure and entertainment of the superiour senses of our inward man?

For as the senses of the inward man must needs be as much more excellent than those of the outward man, as the inward man is more excellent than the outward; so consequently, must the objects of sensation of the former, be much more excellent than the objects of sensation of the latter.

These considerations afford a solid foundation for a noble pursuit of true religion, and the attaining the knowledge of the things of the heavenly kingdom: for when men are fully persuaded that they have inward senses, suited and adapted to the knowledge of God, and enjoyment of him, they will not, if they consult their own interest, set their hearts on the short lived pleasures and enjoyments of this world, which we every day see to be exceeding transitory and uncertain; but, being as it were loose and indifferent as to the things of this life, will ardently seek a divine sensation of the pleasures and enjoyments of the spiritual

tual kingdom, called in the sacred writings *the Kingdom of God*: which will afford them more satisfaction and delight than the increase of the corn, wine, and oil of the earth can do.

We are to be here but a very little time, and it is hard to think that that noble and excellent part of us, our souls, our inward man, endowed with such wonderful and extensive capacities, which nothing less than the knowledge and enjoyment of God himself can truly and completely satisfy, will be dissolved with our bodies. Though were it to be so, which is entirely irrational to think from the nature of things; yet a life in this world, in which those noble powers and faculties of the soul are enlightened and actuated by the divine Spirit, and brought into a real sensation of the things of the *heavenly kingdom*; whereby our evil inclinations and passions, which give us so much uneasiness while they are predominant, would be brought under and mortified; and the love of God and our neighbour, a quiet and serene mind and conscience, one of the greatest blessings on earth would naturally ensue; such a life cannot but be the most desirable and

delightful. And therefore, it may very well be said, that *Godliness bath the promise of the life that now is as well as of that which is to come.**

It hath been too much, more is the pity, the design of a generation of men, who have called themselves *God's priests* or *ministers*, among *Heathens, Mahometans, Jews, and Christians*, to render religion very mysterious, and thereby themselves more necessary than there is just occasion for: which they have improved to the accumulating the power and riches of this world to themselves; to the great scandal and damage of true religion, and to the exceeding discouragement of the pursuit of divine knowledge, and a true sense of God and goodness among mankind; erecting a dominion over the conscience of the laity, and dealing out to them such *creeds* and *systems* of religion as they thought fit, in the several parts of the world where they had power; which the unthinking part of mankind have been obliged to receive on peril of the loss of the good things of this life,

* 1 Tim. iv. 8.

and as far as in them lay, damnation in the life which is to come.

Though at the same time nothing can well be plainer, than that the knowledge of the Christian religion is adapted to men of inferiour as well as superiour capacities; the souls of the former being as precious in the eyes of God, and as capable of enjoying him as the latter. And therefore it is, that, as God affords mankind an *external luminary*, the sun in the firmament for their bodies, by which medium men may see the things of this world, without the help of the magistrate; so he also, in his great mercy, affords an *internal luminary*, the *Sun of Righteousness* for their minds, whereby men may see the things of God and of the world to come without the help of ministers.

It is true, that the ministers of religion being themselves turned to God, have been, and still are, of great use in turning people to this *light of God* in their souls; advising them to open their inward eyes to it, and to walk therein, that they may know and understand for themselves, and feel in themselves, the blessed and divine sensations of *God in*

Christ, reconciling them to himself, and taste of the sweetness and love of God, in turning from darkness, from ignorance, and evil works; exhorting them to exercise those noble powers and faculties of their souls, under the influence of the divine Spirit in their own hearts, whereby they may come to know the will, mind, and law of God to themselves, and not pin their faith upon any man, counsels, or synods of men, but only upon the Holy Ghost, and the sacred scripture which proceeded from it; and they who have the benefit of this holy writing, which was wrote by the movings of the Holy Ghost, will, by the same Spirit, if they duly apply to it, come to understand so much of the scripture as is necessary for their salvation.*

It was about two thousand four hundred years after the creation of the world, before mankind had any external written law, for the rule and conduct of their lives, so far as appears by either sacred or profane history; in all which time, mankind, generally speaking, had only for their rule of faith and manners the ex-

* 2 Pet. i. 21.

ternal creation as a monitor to their outward senses, for evidence of the reality and certainty of the existence of the Supreme Being; and the *internal impressions*, God, by his divine Spirit, made upon the capacities and powers of their souls or inward man; and perhaps some of them oral tradition delivered from father to son.

‘ The love and favour,’ says the memorable *John Hales*, in his *Golden Remains*, page 1, ‘ which it pleased God
 ‘ to bear our fathers before the law, so
 ‘ far prevailed with him, as that without
 ‘ any books and writings, by familiar
 ‘ and friendly conversing with them, and
 ‘ communicating himself unto them, he
 ‘ made them receive and understand his
 ‘ laws: their inward conceits and intellectuals being after a wonderful manner, as it were *figured* and *charactered*,
 ‘ as *St. Basil* expresses it, by his Spirit,
 ‘ so that they could not but see, and
 ‘ consent unto, and confess the truth of
 ‘ them. Which way of manifesting his
 ‘ will, unto many other gracious privileges which it had, above that which
 ‘ in after ages came in place of it; had
 ‘ this added, that it brought with it unto

‘ the man, to whom it was made a pre-
 ‘ servation against all doubt and hesi-
 ‘ tancy, and a full assurance, both who
 ‘ the author was, and how far his intent
 ‘ and meaning reached. We that are
 ‘ their offspring, ought, as St. *Chrysostom*
 ‘ tells us, so to have demeaned ourselves,
 ‘ that it might have been with us as it
 ‘ was with them, that we might have
 ‘ had no need of writing, no other *teacher*
 ‘ but the *Spirit*, no other *books* but our
 ‘ *hearts*, no other means to have been
 ‘ taught the things of God.’

And then when God, because of the
transgressions of the Jews, committed his
 will to writing in tables of stone on
 Mount *Sinai*, until the Seed, Christ,
should come,* who were but a very small
 part of mankind, and afterwards inha-
 bited but a small tract of land, at the
 head of the *Mediterranean* Sea; the rest
 of mankind were still left to the same
 means for their conduct and behaviour
 as they had before.

And though God added to the seed of
Abraham an external written law, yet it
 is inconsistent with his goodness to think

* Gal. iii. 19.

that the other means, which he then afforded the rest of mankind, which was the only means that all the world had before to know and do his will, were not *sufficient* for their pleasing *Him* and *being happy*; especially if we consider that the *ten commandments* contained in the two tables of stone, brought down by *Moses* from Mount *Sinai*, are but a kind of transcript of the moral duties, wrote by the finger of God in the fleshly tables of the hearts of mankind in general.*

C H A P. II.

Of Salvation by Jesus Christ.

GOD did upon the fall and disobedience of man inform him of a Saviour, as is generally understood by these words, viz. *I will put enmity between thee (the serpent) and the woman, and between thy seed and her seed; it shall bruise thy head.* † Which seed,

* Rom. ii. 14, 15. 2 Cor. iii. 3. Jer. xxxi. 33.
 Heb. viii. 10. x. 16. † Gen. iii. 15.

here called the seed of the woman, because, *as concerning the flesh, in the fulness of time*, the time appointed by God, *He, viz. Christ, was to be born of a woman*, did doubtless then exist when this promise was made, and had so done, as to his divinity, from eternity; and which seed, properly the seed of God, hath been accordingly sown in the hearts of all *Adam's* posterity, to bruise, bring down, and destroy the seed of satan there. And good men in all ages, who have attended to its influence and operations on the reason, understanding, and faculties of their souls, and have been subject to the law and regulations it would introduce, bring in, and establish there; have been witnesses of the power and force thereof, to deliver them from the bondage of corruption, *to set them free from the law, or power, of sin and death.** Whereby they have been brought to experience peace and joy from God in their own hearts, which transcendent delights infinitely surpass all the pleasures of this world.

* Rom. viii. 2.

In due time, this seed took flesh in the womb of the Virgin Mary, according to scripture;* which is reckoned was about four thousand years after the creation of the world; *was born in Bethlehem,† in the land of Judea; did many mighty miracles among the Jews, to convince them that He was the promised Messiah, whose coming they were then in full expectation of; lived a most exemplary life; taught a most excellent and heavenly doctrine, recorded by the four evangelists; submitted to the shameful death of the cross, to make atonement and propitiation for the sins of the whole world.‡* So that all who lived before that *offering* was made, as well as they who have lived since, that were subject to this seed and light in their hearts, have had the benefit of that *one offering. He was buried, and the third day rose again from the dead according to the scriptures;||* and was conversant with his disciples about forty days *concerning the things of the kingdom of God,§* and the great work he had for them to do in this world, which he commanded them

* Gal. iii. 19. iv. 4. † Mat. ii. 1. ‡ I John
 ii. 2. || I Cor. xv. 4. § Acts i. 3.

not to enter upon till they had received the *power* of the *Holy Ghost*,* which alone was *adequate* to the undertaking, and which he ordered them to wait for at *Jerusalem*. And then *He* was taken up into heaven,† and set at the right hand of *God the Father*,‡ where he ever liveth to make intercession for them that come unto *God* by him.¶ By whom *God* will judge the world in righteousness, in the day he hath appointed,§ when all that are in the graves shall hear his voice, and shall come forth, they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation.**

C H A P. III.

Of the Power and Operation of the Holy Ghost.

ACCORDINGLY as the *apostles* were met with one accord in one place at *Jerusalem*, the *Holy Ghost* came upon them, and they were all filled with it, and began

* Acts i. 4—8. † Acts i. 11. ‡ Eph. i. 20.
Col. iii. 1. ¶ Heb. vii. 25. § Acts xvii. 31.
** John v. 28, 29.

to speak with other tongues as the Spirit gave them utterance. And thus having received the gift of the Holy Spirit as ministers, they preached and taught the things concerning the kingdom of God far and near, as they were led by the divine Spirit; which kingdom they now saw and knew to be a spiritual kingdom, contrary to what they had before thought of an earthly and worldly kingdom; and they, as their Lord and Master before them, were truly received by such only as submitted to the teachings and drawings of God the Father in their own hearts,† enlightning and quickning the powers and faculties of their own souls. For though the miracles the Lord Jesus and his apostles did amongst men, were sufficient to confirm the truth of the gospel mission, and to evidence their being sent from God, yet as their teaching was by and from the divine Spirit, so it was not possible that the same should take effect unto salvation in them who heard, but as the same Spirit enlightened and wrought upon the intellects and powers of the souls of them who heard, by turning their thoughts and*

* Acts ii. 3, 4.

† John vi. 44, 45.

minds *inward*, to attend the purifying work and power of the *heavenly kingdom within them*.* And this way, and by this means, the true and saving faith of the Lord Jesus Christ then was and ever will be received and maintained by mankind. And all notions, systems, and creeds of Christianity ever did, and ever will, prove empty and unprofitable to the souls of men without it.

Hence the *fruitlessness* of any ministry, not brought *forth* and *conducted* by the *divine Spirit*, in a *heart washed from wickedness*, and *created anew* by the *divine Word*, does very easily appear; and to how little purpose it is to send men to universities and academies, to give them human learning only, and teach them school divinity, to make them ministers of Christ. A *human* qualification for a *divine* vocation, Oh preposterous! Here is the origin of the principal mischief, confusion, and damage which Christianity hath sustained since the primitive ages of it. Men puffed up with human or school divinity, have undertook to teach the things of God's kingdom, the heavenly

* Luke xvii. 21.

doctrine, to which they were strangers, to expound the *holy* writings with *unholy* hearts and hands; to make mysterious the plain and easy doctrines of Christ and his apostles; to compose human systems and creeds, and then fill the world where they have power, with bitterness, rage, persecution, fire, and faggot, if their dictates are not received. Alas poor Christianity, how exceedingly hath thy amiable visage been marred by these things! If ever thou recoverest thyself, it must be by thy ministers coming to the Lord Jesus Christ, *the Minister of the sanctuary, and of the true tabernacle, which the Lord pitched and not man,** and waiting inwardly upon the operation of his divine Spirit in their own hearts, to be purified and sanctified; and then having received a gift from him to minister, they are to attend on the directions and motions of such divine gift for doctrine and matter, and minister the same *of the ability which God giveth.†* Not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples (of Christian virtue and humility) *to the flock.‡*

* Heb. viii. 2. † 1 Pet. iv. 11. ‡ 1 Pet. v. 2, 3.

And the hearers must also use diligence in coming together to worship God, and when met, they are to retire to, and wait upon, the divine grace and light of God in their own hearts, to receive a true sense of the condition and state of their own souls, and have a sight of their several wants, and then heartily to close with the operation of the divine grace in themselves, for the working evil inclinations and habits out of their own souls, and bringing them *to live soberly, righteously, and godly in this present world.**

This is the way for men to become ministers of Christ indeed, and also to be good subjects to princes and governors, to mind the business of God's kingdom, which is *spiritual*, and not the business of the kingdoms of this world, which is *earthly*, so as not to give kings and governors opposition or disturbance in the exercise of their civil power and authority *for the punishment of evil doers, and the praise of them that do well.†* The hearers likewise will live inoffensive, and make the weight of government sit easy on the shoulders of those on whom

* Tit. ii. 12. † 1 Pet. ii. 14.

divine Providence hath laid it. For as the divine Spirit ever did lead its followers into the love of God, and all the social virtues, so it ever will, as being in itself unchangeable. And all extravagant capricious delusions have been, and ever will be, testified against by its true votaries.

And as princes and governments ought not at the instigation of church men or others, to invade the kingdom of Christ, in laying restraints or discouragements upon the consciences of any of their subjects by penal laws, or disqualifications on account of matters purely spiritual and religious, which appertain not to their province; so ought not church men, under any pretence whatsoever, to invade the kingdoms of this world, or stir up rebellion against their lawful princes, to whom they owe allegiance by the law of nature and their own promises, who are the *ministers of God unto them for good*,* and appointed by him, for the protection and preservation of men's worldly rights and properties. And we, in this kingdom, have great reason to esteem our selves very happy in being

* Rom. xiii. 4.

bleſſed with ſuch an *excellent* form of government, and with ſuch a *benevolent* prince at the head of it, who is the common father of all his people. But to return,

The knowledge and feeling of the influence of the divine Spirit, ſenſibly and experimentally enlightning and quickning our reaſon, affection, and will, thoſe noble and principal powers and faculties of our ſouls, is the life and ſpirit of piety and true religion, or rather is piety and true religion itſelf; without which, all *external acts*, howſoever good in appearance, are empty things, and avail not in God's ſight, who looks at the ſource and origin of actions. Hence our Saviour took occaſion to reprehend the Scribes and Pharifees of old for their want of holineſs of heart, though they made a fine *outward* appearance, and performed external worſhip with a great ſhew of devotion and piety, ſaying, *Wo unto you Scribes and Pharifees, hypocrites, for ye make clean the outside of the cup and of the platter, but within they are full of extortion and exceſs. Thou blind Pharifee, ſaith He, cleanſe firſt that which is within the cup and platter, that the outside of them*

them may be clean also. Adding, Wo unto you Scribes and Pharisees, hypocrites, for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness; even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. And this was the condition of their fathers before them; they had God, religion and devotion in their mouths; sacrifices, oblations and incense in their hands; and observed new moons, sabbaths, calling of assemblies, and solemn meetings; but were departed from God in their hearts, and become a sinful nation, a people laden with iniquity, and a seed of evil doers: Children that were corrupters, who had forsaken the Lord.† But that they might return to Him, he called upon them, saying, Wash ye, make ye clean, put away the evil of your doings from before mine eyes, (for God looks at the heart) cease to do evil, learn to do well.‡ And again, O Jerusalem, wash thine heart from wickedness that thou mayest be saved.§*

* Mat. xxiii. 25, 26, 27, 28. † Isaiah i. 4.

‡ Isaiah i. 16, 17. § Jer. iv. 14.

Our Saviour, therefore, in his excellent sermon on the mount, says, *Blessed are the pure in heart, for they shall see God* ; * which is the indispensable qualification of a *child of God* and *real Christian* : for they, and they only, are the *sons of God*, whose hearts are purified in being *led by the Spirit of God*, and thereby experiencing their vicious inclinations and habits mortified, according to the doctrine of our Gentile apostle to the Romans, *If ye live after the flesh ye shall die, but if ye, through the Spirit, do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God.* †

C H A P. IV.

Of the Necessity of divine Illumination, and that the Light and Operation of God's Spirit, and the Light and Operation of Man's Spirit are different, and distinguished the one from the other.

IT will, I doubt not, be readily agreed that the *Spirit of God* and the *Spirit of man* must needs be different and distinct in nature and essence. The *divine*

* Mat. v. 8. † Rom. viii. 13, 14.

Spirit and wisdom of God, and the *human* reason of man must needs be of different kinds and natures ; otherwise the soul of man would be God, of the same essence with him, and not a creature ; but almighty, omnipresent, and omniscient : for so, without controversy, God is ; else he could not produce such an innumerable company of beings and creatures as are contained in the universe ; preserve them in that admirable beauty and harmony they are in ; and provide for all events, as it is manifest he doth, to the wonder and amazement of men ; which man is utterly incapable of. And therefore the *Spirit* and *wisdom* of God and the *spirit* and *reason* of man are infinitely different in their powers and natures. And then that the light and operation of each of these spirits or powers must needs also be of different kinds and natures, according to the principles from which they flow, I think unavoidably follows. This I take to be exceeding clear from the reason and nature of things, and the same is not less manifest from the Holy Scriptures.

For God said, *My Spirit shall not always strive with man.** If God's Spirit and

* Gen. vi. 3.

man's spirit had been of the same kind and nature in their light and operation, there could not have been a strife between them.

In the *Levites* acknowledging of God's goodness to the children of *Israel*, they said unto him, *Thou gavest also thy good Spirit to instruct them.** So that their spirit had need of instruction from God's Spirit, and therefore they appear to be two distinct spirits in their light and operations.

The Spirit itself beareth witness with our spirit that we are the children of God.† The apostle is here speaking of the evidence and testimony of the Spirit of God to the spirit of the sons of God, that they are *his*; so that the Spirit of God and the spirit even of the sons of God, the spirit of men born again, appear to be distinct beings and spirits, and to be contradistinguished in their light and operations.

Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him; but God hath revealed them unto us by his Spirit.‡ It is evident by

* Neh. ix. 20. † Rom. viii. 16. ‡ 1 Cor. ii. 9, 10.
the

the insufficiency of the heart or soul of man to discover God's kindness and will to them who love him, without the help or revelation of God's Spirit, that they are distinct spirits, and have different light and operation.

And in the very next verse we have the apostle's reason, *For what man knoweth the things of a man, save the spirit of a man which is in him; even so the things of God knoweth no man but the Spirit of God.* A clearer distinction between God's Spirit and man's spirit in their several lights and operations cannot possibly be made. Here is set forth the absolute necessity of the divine illumination of God's Spirit to enlighten man's spirit, in order to his knowledge of the things of God. Which shews how unable man's reason and will is to such an undertaking without God's help, and what need there is of being *strengthened with might by his Spirit in the inner man.** So much as to Christians in general.

Then as to the ministries of the prophets, In their days the common phrase among them was, *The word of the Lord*

* Eph. iii. 16.

came unto me saying. Now this was the voice and speech of God's spirit to their spirits; for *the prophecy came not in old time,* (or at any time, as the marginal reading is) *by the will of man* (or man's spirit) *but holy men of God spake as they were moved by the Holy Ghost.**

The word of the Lord (says Ezekiel) *came unto me saying, Son of man prophesy against the prophets of Israel that prophesy, and say thou, unto them that prophesy out of their own hearts,* (such as made discourses without divine inspiration) *Hear ye the word of the Lord; Thus saith the Lord God, Wo unto the foolish prophets, that follow their own spirit, and have seen nothing* (i. e. from God) *or as the marginal reading is, and things which they have not seen* (i. e. from God.) † See here how clear the distinction is made between God's spirit and man's spirit, in their several influences and operations.

In the days of *Christ* and his *Apostles* the phrase was changed into that of the *leading, utterance, revelation, or guidance* of the Spirit, or the *Holy Ghost* being upon them. It is said of *Simeon, the*

* 2 Pet. i. 21.

† Ezek. xiii. 1, 2, 3.

*Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple, &c.**

Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness. †

And Jesus returned in the power of the Spirit into Galilee. ‡

And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. §

*The Spirit said unto Philip, Go near, and join thyself to this chariot.***

While Peter thought on the vision, the Spirit said unto him, Behold three men seek thee. ††

And the Spirit bade me go with them (said Peter.) ‡‡

And the Apostle Paul saith, God hath revealed them (viz. his things) unto us by his Spirit. §§

* Luke ii. 25, 26, 27. † Luke iv. i. ‡ ver. 14.
§ Acts ii. 4. ** Acts viii. 29. †† Acts x. 19.
‡‡ Acts xi. 12. §§ I Cor. ii. 10.

*How that by revelation (says Paul) He (God) made known unto me the mystery—which in other ages was not made known unto the sons of men, as it is now revealed unto his holy Apostles and Prophets by his Spirit.**

But the Comforter which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things (necessary for you to know of God and religion.)†

Howbeit when he, the Spirit of Truth, is come, he shall guide you into all truth (necessary to salvation.)‡

But the anointing which (by measure) ye have received of Him (Christ the anointed of God without measure) abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things (necessary to salvation).§

In these quotations we have an account given us of *God's Spirit* coming upon *man's spirit*, filling of it, leading of it, speaking to it, revealing to it, teaching, guiding and giving utterance to it, from

* Eph. iii. 3, 5.

† John xiv. 26.

‡ John xvi. 13.

§ John ii. 27.

whence it clearly appears they are two distinct spirits, and differ as much in their light and operation, as the Creator from the creature in perfection and power; and how necessary divine illumination in religion is.

CHAP. V.

Containing some Testimonies of modern Authors of different persuasions, to the truth maintained in the foregoing chapter.

THE *Christian's Pattern* wrote by Thomas of Kempis above 250 years ago, hath in it a great many testimonies to the truth laid down in the former chapter. Particularly in book 1. cap. iii. *Of the Doctrine of Truth.* Ibid. cap. v. *Of the reading of the Holy Scriptures.* In book 2. cap. i. *Of the inward Life.* Ibid. cap. viii. *Of familiar Conversation with Jesus.* In book 3. cap. i. *Of the inward speech of Christ to a faithful soul.* Ibid. cap. ii. *That truth speaketh in-*

wardly without noise of words. Where the necessity of divine illumination is clearly asserted ; and evident distinctions maintained between the *teachings of God* in the soul, and the *soul's own teaching*. And how much preferable *God's speech* to the soul, the *inspirer* and *enlightener* of all the *Prophets*, is to *man's speech*.

‘ The love and favour,’ says the memorable *John Hales*, in his *Golden Remains*, page 1, ‘ which it pleased God
 ‘ to bear our fathers before the law, so
 ‘ far prevailed with him, as that without
 ‘ any books and writings, by familiar
 ‘ and friendly conversing with them, and
 ‘ communicating himself unto them, he
 ‘ made them receive and understand his
 ‘ laws: their inward conceits and in-
 ‘ tellectuals being after a wonderful man-
 ‘ ner, as it were *figured* and *charactered*,
 ‘ as *St. Basil* expresses it, by his Spirit,
 ‘ so that they could not but see, and
 ‘ consent unto, and confess the truth of
 ‘ them. Which way of manifesting his
 ‘ will, unto many other gracious privi-
 ‘ leges which it had above that which
 ‘ in after ages came in place of it, had
 ‘ this added, that it brought with it unto
 ‘ the man to whom it was made a pre-
 ‘ servation

‘ fervation againſt all doubt and heſi-
 ‘ tancy, and a full aſſurance, both who
 ‘ the author was, and how far his intent
 ‘ and meaning reached. We, that are
 ‘ their offspring, ought, as St. *Chryſoſtom*
 ‘ tells us, ſo to have demeaned ourſelves,
 ‘ that it might have been with us as it
 ‘ was with them, that we might have
 ‘ had no need of writing, no other *teacher*
 ‘ but the *Spirit*, no other *books* but our
 ‘ *hearts*, no other means to have been
 ‘ taught the things of God.

‘ There can therefore,’ ſays the ſame
 Author, ‘ be but two certain and infal-
 ‘ lible interpreters of *ſcripture*, either
 ‘ itſelf or the *Holy Ghoſt* the author of it.
 Page 18, Golden Remains.

‘ The literal, plain and uncontro-
 ‘ verſable meaning of ſcripture,’ ſaith
 he, ‘ without any addition or ſupply,
 ‘ by way of interpretation, is that alone,
 ‘ which for ground of faith we are ne-
 ‘ ceſſarily bound to accept, except it be
 ‘ there where the *Holy Ghoſt* himſelf
 ‘ treads us out another way. Page 24.

‘ Only to ground for faith,’ ſays he,
 ‘ on the plain uncontroverſable text of
 ‘ ſcripture, and for the reſt, to expect
 ‘ and pray for the coming of our *Elias* ;

‘ this shall compose our waverings, and
 ‘ give final rest to our souls.’ Page 31.

And on these words of the Apostle,
 viz. *I can do all things through Christ
 that (enableth or) strengtheneth me.** He
 says, ‘ I ask them first, as the eunuch
 ‘ does in the *Acts*, Of whom speaks our
 ‘ Apostle this, *of himself or of some other*
 ‘ *man?* I answer both of himself and all
 ‘ other Christians; for every Christian
 ‘ man by reading it as he ought, makes it
 ‘ his own; for in reading it as he ought,
 ‘ he reads it with the same spirit with
 ‘ which St. *Paul* wrote it. Page 149.

And says he, ‘ Why seems it more
 ‘ miraculous, to open the eyes of him
 ‘ that was born blind, than for every
 ‘ one of us to open the eyes of our un-
 ‘ derstanding, which by reason of ori-
 ‘ ginal corruption, was born blind? For
 ‘ by the same finger, by the same power
 ‘ of God, by which the *Apostles* did work
 ‘ *these miracles*, doth every Christian do
 ‘ this; and without this finger it is as
 ‘ *impossible* for us to do *this*, as for the
 ‘ *Apostles* to do the *miracles* they did.
 Page 162.

* Phil. iv. 13.

‘ The Christian,’ says he, ‘ carries a shew of *weakness without*, but *within* is full of *God and Christ*. Page 166.

On that text, *My kingdom is not of this world*,* he says, ‘ To rule the *inward* man in our hearts and souls, to set up an imperial throne in our understandings and wills ; this part of our government belongs to God and to Christ : these are the *subjects*, this the *government* of his kingdom. Men may be *kings* of earth and bodies, but *Christ* alone is the *king* of spirits and souls. Page 198, 199..

‘ The kingdom of heaven is within you,’ says he, ‘ let every man therefore retire into himself, and see if he can find *this kingdom* in his heart ; for if he find it not *there*, in vain will he (seek to) find it in all the world besides. Page 202.

And speaking of the voice of the Church, witnessing to us the truth of the holy scriptures, and their authority, as the greatest, if not the sole outward, means of our consent to the same, he adds, ‘ But this is only *fides humano*

* John xviii. 36.

‘ *judicio et testimonio acquisita*; * what shall
 ‘ we think of *fides infusa* ; of the in-
 ‘ ward working of the *Holy Ghost*, in the
 ‘ conscience of every believer ? How far
 ‘ it is a *persuader* unto us of the autho-
 ‘ rity of *these books*, I have not much to
 ‘ say ; only thus much in general, that
 ‘ doubtless the *Holy Ghost* doth so work
 ‘ in the heart of every true believer, that
 ‘ it leaves a farther *assurance*, strong and
 ‘ sufficient to ground and stay itself
 ‘ upon.’ Page 330, 331.

From the quotations out of this valuable Author, it appears that he understood that the *figures* and *characters* of *God's Spirit*, in the *hearts or spirits* of men, and not their own hearts and spirits, were the *law*, or *rule* to mankind, before the *outward law* was given ; and that as the *Holy Ghost*, and not man's spirit, was the *author* of the *holy scriptures* ; so, not *man's spirit*, but the *Holy Ghost* in his light and operation, is an infallible interpreter of it. That every Christian man ought to read it in the same spirit, with which it was wrote ; without which, it is as *impossible* for our understandings to be enlightened (as to the things of God) as it was for the
Apostles

* A faith acquired by human judgment and testimony.

The *learned* and *judicious* Dr. *Robert Gell*, who lived in the reign of King *Charles* the First, and preached a sermon before him at *Newmarket*, in the year 1631, as the prefacer to the two volumes of his *Notes and Observations on the New Testament* says, hath these remarkable passages on this subject in the said volumes.

‘ It is impossible,’ says he, ‘ to give true testimony of Christ, unless we know and feel him livingly acting in us,’

‘ us, in his work and deed, unless we
 ‘ can truly and experimentally say, that
 ‘ *we have seen and bear witness.*’* Vol. I.
 fol. 295.

‘ God’s immediate voice,’ says he, ‘ is
 ‘ that whereby he speaks inwardly unto
 ‘ the man in his heart. *Audiam quid in*
 ‘ *me loquatur Dominus,*† *Do ye seek a*
 ‘ *proof of Christ’s speaking in me.*‡ The
 ‘ Angel spake 2. This voice speaking
 ‘ in man, is no other, than that *inward*
 ‘ *tractus* or the *drawing of God.*’§ Ibid.
 383.

‘ And,’ he saith, ‘ He (God the Fa-
 ‘ ther) hath given an unerring guide
 ‘ unto the world, his *word that speaks*
 ‘ *to us and in us.* That λόγος (word)
 ‘ which hath spoken in all men from the
 ‘ beginning, and yet speaks.’ Ibid 408.

‘ How can Christ be said to be cru-
 ‘ cified in the Galatians? To which,’
 says he, ‘ I answer, when they yielded
 ‘ not unto *the motions of his Spirit* in
 ‘ themselves, but *withstood* them, *re-*
 ‘ *sisted* them; when they withstood the
 ‘ *holy inspirations of Christ’s Spirit* striving

* 1 John i. 2. † Psal. lxxxv. 8. ‡ 2 Cor.
 xiii. 3. § John vi. 44.

† I will hear what the Lord shall speak in me.

‘ with them ; when they *grieved*, when
 ‘ they *quenched the holy fire* in them-
 ‘ selves ; when they yielded unto the
 ‘ *inward Antichrist*, usurping a power
 ‘ in them : for both cannot live toge-
 ‘ ther.’ Vol. II. fol. 233.

These four quotations out of Dr. Gell,
 contain clear testimonies to the *Spirit of*
God and Christ, as *operating* in and upon
man’s spirit, and as evidently distin-
 guished from it.

Let us hear him again. ‘ What he
 ‘ (God) promised, that he would fill
 ‘ his house, or temple, with his glory,*
 ‘ what understand we but the bodies,
 ‘ souls and spirits of his saints, who are
 ‘ his temples, with his Holy Spirit.’
 Ibid. fol. 265.

‘ *God who commanded the light to shine*
 ‘ *out of darkness, shines in our hearts, to*
 ‘ *give the light of the knowledge of the*
 ‘ *glory of God in the face of Jesus Christ.*†
 ‘ This divine and glorious light of
 ‘ *knowledge,*’ says he, ‘ the understand-
 ‘ ing receiveth from the *Sun of Righteous-*
 ‘ *ness*; as we receive the sun beams in
 ‘ a glass, and as those beget a resemblance

* Hag. ii. 7. † 2 Cor. iv. 6.

‘ of the sun from whence they come ;
 ‘ so these heavenly rays beget a likeness
 ‘ and resemblance unto God, whence a
 ‘ follower of God becomes *renewed in*
 ‘ *the spirit of the mind*,* that is renewed
 ‘ in knowledge, according to the image
 ‘ of him that created him.’† Ibid 274.

‘ So that, ‘ says he, ‘ as *Christ* the
 ‘ subject of the gospel comes, and
 ‘ preacheth *inwardly* unto men, so do
 ‘ the ministers testify and preach *out-*
 ‘ *wardly*; and in this sense, *he that hear-*
 ‘ *eth you* (that is *outwardly*) faith our
 ‘ Saviour, he heareth me, i. e. *inwardly*:
 ‘ thus *St. Paul* came and preached *out-*
 ‘ *wardly* to the *Ephesians*.‡ And *Christ*
 ‘ *himself*, came and preached *inwardly*
 ‘ unto them (for outwardly we cannot
 ‘ understand it).§ Ibid. fol. 330, 331.

‘ The *Deity* cannot be approached
 ‘ unto,’ says he, ‘ but by somewhat of
 ‘ its own; as no man can see the *sun*
 ‘ but by its own light.’ Ibid. 534.

‘ And thus *Christ*,’ faith he, ‘ is the
 ‘ *Logos*, the *eternal living word*, which
 ‘ hath in all parts of time, come and

* Eph. iv. 23. † Col. iii. 10. ‡ Acts xix,
 § Eph. ii. 17.

‘ *spoken to the Patriarchs and Prophets,*
 ‘ *and all holy men of God :* thus he
 ‘ *preached in and by Noah, a preacher*
 ‘ *of righteousness.** This is the *wisdom*
 ‘ *of God* that lifts up her voice and
 ‘ *cries.*† Ibid. 550.

And again he says, ‘ The Lord speaks
 ‘ and writes with the finger of his Spirit
 ‘ in the heart.’ Ibid. 551.

These are but a small number of the many quotations, which might be made out of those two excellent volumes, in confirmation of the truth and necessity of the *immediate teachings of God by his Spirit*, in the hearts of men ; as distinct and distinguished from the *teachings of man’s own spirit, reason, or wisdom* ; and as highly surpassing the *light and operation of the powers and faculties of our souls and spirits.*

Dr. Hammond in his *Paraphrase and Annotations upon the New Testament*, says on these words, viz. *For what man knoweth the things of a man, save the spirit of a man which is in him ? even so the things of God knoweth no man, but the Spirit of God ;* ‡ in his paraphrase

* 2 Pet. ii. 5. † Prov. viii. 1. ‡ 1 Cor. ii. 11.

as follows, viz. ‘ For as among men
 ‘ the thoughts and great concernments
 ‘ and designs of a man, though none
 ‘ else knoweth them, yet his own spirit
 ‘ doth; so these divine matters, though
 ‘ none else can reveal them to us, yet
 ‘ *His Spirit can.*’ On verse 12 he adds,
 ‘ And this is *that Spirit* which we have
 ‘ received, the *very Spirit of God*, (not
 ‘ the spirit which suggests worldly things
 ‘ to us, that instruct us in those.)’

And on verse 14 he says, ‘ But such
 ‘ things *as these*, they that are led only
 ‘ by the *light of human reason*, the learned
 ‘ philosophers, &c. do absolutely de-
 ‘ spise.’ And of the Christian, he says
 on verse 15, ‘ being not himself per-
 ‘ suaded by any other arguments, but
 ‘ only by those that he hath thus re-
 ‘ ceived from the *Spirit of God*, he can-
 ‘ not reasonably be *refuted*, by any other
 ‘ sorts of arguments taken from *human*
 ‘ *reason* or *worldly wisdom.*’ Fol. 515.

Here are very plain distinctions made,
 between the light and teaching of the
 Spirit of God, and the things that it
 revealeth on the one hand; and the light
 of the reason or spirit of man, and the
 things that it is capable of teaching on
 the

the other hand ; which shews that the light and influence of the Spirit of God, and the light and influence of the reason or spirit of man, are not one, but two distinct principles, or agents in men ; and the absolute necessity of divine illumination for the knowledge of the things of God appears.

Take one testimony more from this famous Doctor, to the same purpose, in his Annotation on 1 *John* iii. 9. viz.

‘ What γενᾱσθαι ἐκ Θεῦ *being born of God*, signifies as hath been noted *John* i. note b. to have received some *special influence* from God, and by the *help* or *power* of *that*, to be raised to a pious life. Agreeably, γεγεννημένος ἐκ τοῦ Θεοῦ *he that hath been born of God*, is literally he that hath had such a *blessed change* wrought in him, by the *operation* of *God's Spirit* in his heart, as to be *translated from the power of darkness into the kingdom of his dear Son*, transformed in the *spirit of his mind*, that is *sincerely changed from all evil to all good*, from *obedience to the flesh*, to an *obedience to God.*’ Fol. 831.

The ingenious and judicious *Lock*, that great admirer and master of *reason*,
who

who seems to have carried *meer understanding unassisted* to its highest pitch, and to have made full proof of the *abilities* of our *natural powers* and *faculties*, yielded to the force of these truths, and confesseth that God *affords* man *divine illumination*, or *light* and *help* from Heaven; of a nature superior to, and contradistinguished from, the *light of the mind*, *reason* or *natural understanding of man*, as what is necessary for him, to *enlighten* and *assist* him in the knowledge of the *things of God* and *true religion*.

‘ I am far from denying,’ saith he, ‘ that God *can* or *doth* sometimes *enlighten* ‘ *men’s minds*, in the apprehending of ‘ certain truths, or excite them to good ‘ actions, by the *immediate influence* and ‘ *assistance of the Holy Spirit.*’ Vol I. of his works, fol. 334.

‘ Seeking and examining,’ says he, ‘ without the *special grace of God*, will ‘ not secure, even knowing and learned ‘ men, from error.’ Vol. II. fol. 266.

‘ *God alone*,’ saith he, ‘ can open the ‘ ear that it may hear, and open the ‘ heart that it may understand.’ *Ibid.* fol. 269.

‘ It

‘ It is too hard a task,’ saith he, ‘ for
 ‘ *unassisted reason* to establish (even) mo-
 ‘ rality in all its parts, upon its true
 ‘ foundations, with a clear and con-
 ‘ vincing light. Experience shews that
 ‘ the knowledge of morality, by *meer*
 ‘ *natural light* (how agreeable soever it
 ‘ be to it) makes but a slow progress,
 ‘ and little advance in the world——
 ‘ it is plain in fact, that human reason
 ‘ *unassisted* failed men in its great and
 ‘ proper business of *morality*. It never
 ‘ from unquestionable principles, by
 ‘ clear deductions, made out, an entire
 ‘ body of the *law of nature*. And he
 ‘ that shall collect all the *moral* rules of
 ‘ *philosophers*, and compare them with
 ‘ those contained in the *New Testament*,
 ‘ will find them to come short of the
 ‘ *morality* delivered by our Saviour, and
 ‘ *taught* by his Apostles: a college made
 ‘ up for the most part of ignorant, but
 ‘ *inspired*, fishermen.’ *Ibid.* fol. 532, 533.

‘ Here,’ says he, ‘ *morality* has a sure
 ‘ standard, that revelation vouches, and
 ‘ reason cannot gainsay nor question;
 ‘ but both together witness to *come from*
 ‘ *God*, the great law-giver.’ *Ibid.*
 fol. 534.

‘ The

‘ The philosophers,’ says he, ‘ who spoke from reason, made not much mention of the *Deity* in the *Ethics*. They depended on Reason and her oracles, which contain nothing but truth : but yet *some parts* of that truth, lie too deep for our *natural powers* easily to reach, and make plain and visible to mankind, without some *light* from above to direct them.’ *Ibid.* 534.

‘ We are,’ says he, ‘ favourable enough to our own faculties to conclude, that they of their own *strength* would have attained those discoveries without any foreign assistance.’ *Ibid.* fol. 534, 535.

‘ Many,’ says he, ‘ are beholden to *revelation* who do not acknowledge it. It is no diminishing to *revelation*, that *reason* gives its suffrage too, to the truths *revelation* has discovered. But it is our mistake to think, that because *reason* confirms them to us, we had the first certain knowledge of them from thence, and in that clear evidence we now possess them. The contrary is manifest in the *defective morality* of the *Gentiles* before our Saviour’s time.’ *Ibid.* fol. 535.

‘ To

‘ To these I must add,’ says he, ‘ one
 ‘ advantage more by *Jesus Christ*, and
 ‘ that is, the promise of *assistance*. If
 ‘ we do what we can, He will give us
 ‘ *His Spirit to help us*, to do what and
 ‘ how we should. It will be idle for
 ‘ us, who know not how our own spi-
 ‘ rits move and act us, to ask in what
 ‘ manner the *Spirit of God* shall work
 ‘ upon us. The *wisdom* that accompa-
 ‘ nies that *Spirit*, knows better than we,
 ‘ how we are made, and how to work
 ‘ upon us.’ *Ibid.* fol. 537.

‘ To a man,’ says he, ‘ under the dif-
 ‘ ficulties of his nature, beset with
 ‘ temptations, and hedged in with pre-
 ‘ vailing customs; it is no small encou-
 ‘ ragement to set himself seriously on
 ‘ the courses of virtue, and practice of
 ‘ true religion, that he is from a *sure*
 ‘ *hand* and an *almighty arm*, promised
 ‘ *assistance* to support and carry him
 ‘ through.’ *Ibid.* fol. 537, 538.

Here are evident testimonies to the
 necessity of divine illumination, and clear
 distinctions maintained between the *light*
of reason, our own spirits and natural
 powers on the one hand; and *light* from
above to *direct* and *help* us, or the *opera-*
tion

tion of the *Spirit of God* in us, on the other hand.

In his Paraphrase on 1 *Cor.* ii. 10. he says, ‘ But these things which are not
‘ discoverable by man’s *natural faculties*
‘ *and powers*, God hath revealed to us
‘ by his Spirit, which searcheth out all
‘ things, even the deep counsels of God;
‘ which are beyond the reach of our
‘ abilities to discover.’ Vol. III. fol.
154.

On 1 *Cor.* iii. 3, 4, he paraphrases:
‘ Are ye not *carnal*, and manage your-
‘ selves in the conduct, both of your
‘ minds and actions, according to *barely*
‘ *human principles*, and do not as spiritual
‘ men, acknowledge all that *information*,
‘ and all *those gifts* wherewith the *mi-*
‘ *nisters* of Jesus Christ are furnished,
‘ for the propagation of the gospel, to
‘ come *wholly from the Spirit of God.*’
Ibid. fol. 157.

And on chap. iv. verse 7. ‘ What
‘ *gifts,*’ says he, ‘ of the Spirit, what
‘ *knowledge* of the gospel; has any *leader*
‘ among you, which he received not, as
‘ *intrusted* to him of *God*, and not ac-
‘ quired by his own abilities?’ *Ibid.*
fol. 160.

On 1 Cor. xii. 3. he says, ' For all
 ' that own our Lord *Jesus Christ*, and
 ' believe in *him*, do it by the Spirit of
 ' God, *i. e.* can do it upon no other
 ' ground, but *revelation coming from the*
 ' *Spirit of God.*' *Ibid.* fol. 191, 192.

On 2 Cor. iv. 12, he says in his Pa-
 raphrase, ' The energy of the *Spirit of*
 ' *Christ*, whereby he lives in, and gives
 ' life to those, who *believe in him.*' *Ibid.*
 fol. 226.

On 2 Cor. x. 5. he paraphrases thus :
 ' Beating down *human reasonings*, and
 ' all the *towering and most elevated super-*
 ' *structures*, raised thereon by the *wit*
 ' of man, against the *knowledge of God*,
 ' as held forth in the *gospel*, *captivating*
 ' *all their notions*, and bringing them
 ' into subjection to *Christ.*' *Ibid.* fol. 238.

On Rom. viii. 6. his paraphrase is,
 ' Our setting ourselves seriously and sin-
 ' cerely to obey the *dictates and directions*
 ' of the *Spirit* ; produces life and peace.'
Ibid. fol. 302.

And in his notes in the same folio, he
 says ; ' As Christ in the flesh was
 ' wholly exempt from all taint of sin ;
 ' so we by that *Spirit which was in him*,
 ' shall be exempt from the dominion of
 ' our

‘ our carnal lusts, if we make it our
 ‘ choice, and endeavour to live after the
 ‘ Spirit. Ver. 9, 10, 11. For that
 ‘ which we are to perform by *that Spi-*
 ‘ *rit*, is the mortification of the deeds
 ‘ of the body.’ Ver. 17.

‘ Now,’ says he, ‘ it is the *Spirit of*
 ‘ *God alone* that *enlivens* men *so*, as to
 ‘ *enable* them to cast off the *dominion of*
 ‘ *their lusts.*’ *Ibid.* fol. 303.

‘ Here he (the Apostle)’ says he,
 ‘ shews, that *Christians* are delivered
 ‘ from the dominion of their carnal sin-
 ‘ ful *lusts*, by the *Spirit of God*, that is
 ‘ given to them, and *dwells* in them, as
 ‘ a *new quickening principle and power*,
 ‘ by which they are put into the state of
 ‘ a *spiritual life*, wherein their members
 ‘ are made *capable* of being made the
 ‘ *instruments of righteousness.*’ *Ibid.* fol.
 304.

On *Eph.* ii. 5. he notes, ‘ This
 ‘ *quickenings* was by the *Spirit of God*,
 ‘ given to those, who by faith in Christ
 ‘ were united to him, became members
 ‘ of Christ and sons of God, partaking
 ‘ of the adoption ; by *which Spirit* they
 ‘ were put into a state of life, (see *Rom.*
 ‘ viii. 9.—15.) and made capable if they
 ‘ would

‘ would, to *live to God*, and not to *obey sin* in the *lusts* thereof, nor yield their members *instruments of sin* unto *iniquity*; but to give up themselves to God, as men *alive* from the dead, and their members to God as *instruments of righteousness*; as our Apostle exhorts the converted Romans to do.’* *Ibid.* fol. 358.

On *Eph.* ii. 8. he notes, ‘ No deeds or works of theirs, nothing that they could do to *prepare or recommend* themselves, *contributed ought* to the *bringing* them into the *kingdom of God*, under the gospel; that it was all *purely* the work of *grace*, for they were all dead in *trespasses and sins*, and could do nothing, not make one step, or the least motion towards it. *Faith* which alone gained them *admittance*, and alone opened the *kingdom of heaven* to *believers*, was the *sole gift of God*; men by *their natural faculties* could not *attain to it*.——It is *God* here does all by *revelation*, of what they could never discover by their own *natural faculties*.’

* Rom. vi. 11—13.

Ibid. fol. 359. See also *ibid.* fol. 360, 361. to the same purpose.

What can be plainer, than that it was the sense of this great writer, that man's *natural faculties* and *powers* alone, bare *human principles*, *human reason*, could not *prepare*, *recommend* or *contribute* ought, to the bringing men into the *kingdom of God*, under the gospel; or *enable* them to make one step, or the least motion towards it. That men by their *own natural faculties*, could not *attain it*, or so much as *discover it*; as being that which is beyond the reach of our *abilities*; but that *this is* to be *discovered*, *revealed* and *attained to*, by the *immediate influence* and *assistance* of the *Holy Spirit only*; that this comes wholly from the *Spirit of God*, from the *energy* of the *Spirit of God and Christ*, as a new quickening *principle and power*. And this is purely the work of grace, and the sole gift of God.

Which contain clear testimonies, that the *light and influence* of the *Spirit of God*, operating on man's *spirit*, is of absolute necessity; because it alone can give him the *knowledge and enjoyment of divine things*; and that the *disability* of the light
and

and influence of man's *spirit, reason and understanding* is such, that without *divine help*, it is not capable of the great and noble pursuits of true piety and religion. And therefore it unavoidably follows, from his nervous reasoning, that the *light and power of God's Spirit*, and the *light and power of man's spirit*, must needs be of infinitely different *natures and kinds*.

The ingenious *Monro*, vicar of *Letter Kenney* in the kingdom of *Ireland*, in the second edition of his *Just Measures of the pious Institution of Youth*, hath among many others of like import, the following remarkable passages on these *subjects*.

' *Divine things*,' says he, ' before we can discover their beauty, or feel their efficacy, must be seen in a *divine light*. The natural man, saith *St. Paul*,* that is he that hath nothing in him but his corrupted reason and faculties, and the shadowy and oftentimes false light, that the exercise of these affords, cannot *know the things of the Spirit of God*: know them *speculatively* and *notionally* as the *Devils* do, he may; but

* 1 Cor. ii. 14.

‘ know them *divinely*, so as to be *trans-*
 ‘ *formed by them*, and *conformed* to them,
 ‘ he cannot: the reason is plain, *because*
 ‘ *they are spiritually discerned*; that is,
 ‘ they are truly and savingly known by
 ‘ the *illumination* of the *Holy Spirit* only.’

Part 2d, p. 331.

‘ For it is certain,’ says he, ‘ that all
 ‘ true Christians in every age, are *anointed*
 ‘ with the *same Spirit*, that the *Holy*
 ‘ *Jesus* himself was, otherwise they are
 ‘ not *true Christians*. For the very im-
 ‘ port of that worthy name is to be
 ‘ *anointed*, that is, to be led, taught,
 ‘ governed and sanctified by the *Holy*
 ‘ *Spirit*.’

‘ If any man, saith St. Paul,* *bath*
 ‘ *not the Spirit of Christ*, he is none of
 ‘ *his*: besides, I would fain ask those
 ‘ who deny, that any other *light* is ne-
 ‘ cessary in order to know *God* and *di-*
 ‘ *vine things*, savingly, but that of *rea-*
 ‘ *son*, assisted by outward revelation;
 ‘ what tolerable sense they will put on
 ‘ the devout and ardent breathings of
 ‘ the Psalmist, † *Open mine eyes, teach*
 ‘ *me thy statutes, give me understanding,*

* Rom. viii. 9. † Psal. cxix.

‘ and the like, which he repeats at every
 ‘ turn. To be sure the Psalmist had as
 ‘ great and as many advantages, as others
 ‘ can pretend to ; he had the benefit of
 ‘ a *written law*, and the *ministry* of ex-
 ‘ *traordinary* prophets, and no doubt
 ‘ had as good *natural faculties* as his
 ‘ neighbours ; and yet he saw the neces-
 ‘ sity of another *light*, in order to be
 ‘ divinely instructed.’ *Ibid.* 332.

‘ When we have listened unto,’ says
 he, ‘ and complied with the *inward calls*
 ‘ and *motions* (of the Spirit) He (God)
 ‘ comes and takes possession of us, and
 ‘ dwells in us, as in his living temples :
 ‘ and then it is, that we are *divinely*
 ‘ *illuminated and taught.*’ *Ibid.* 335.

‘ For the *Holy Spirit*,’ says he, ‘ can-
 ‘ not dwell in unholy hearts ; He may
 ‘ indeed, and actually doth visit *wicked*
 ‘ *men*, with the gracious designs of
 ‘ awakening them out of their sinful
 ‘ slumbers ; urging and importuning
 ‘ them to their duties, and assisting in
 ‘ the discharge of them ; but take up
 ‘ his residence in them, and abide with
 ‘ them, he cannot. *For what fellowship*
 ‘ *can light have with darkness ?* How
 ‘ incongruous as well as impossible is it,

‘ that the Spirit of purity and joy, of
 ‘ love and peace, of unity and harmony,
 ‘ of sweetness and benignity, should be
 ‘ strictly united to, familiarly converse
 ‘ with, and constantly dwell in *souls*,
 ‘ that are sensual and earthly, wrathful
 ‘ and furious, revengeful and malicious,
 ‘ jarring and uneasy, four, disordered
 ‘ and melancholy ; these things are con-
 ‘ trary the one to the other, and cannot
 ‘ possibly sort together.’ *Ibid.* 336.

‘ Neither,’ says he, ‘ can we hear the
 ‘ voice of the Holy Spirit, nor receive
 ‘ any profit from his loving care, to in-
 ‘ struct us, as long as our minds are dis-
 ‘ tracted and our attention diverted, by
 ‘ the cares and concerns of the world,
 ‘ by the tumults of our unruly passions,
 ‘ by inordinately pleasing our sensuality,
 ‘ and indulging ourselves the liberty of
 ‘ speculating vainly. His gentle voice
 ‘ is heard only in *silence* and recollection,
 ‘ when the mind is serious and undis-
 ‘ turbed, our passions hushed and the
 ‘ world secluded.’ *Ibid.* 340, 341.

‘ The Holy Spirit,’ says he, ‘ speaks
 ‘ *inwardly* and *immediately* to the soul ;
 ‘ *for God is a spirit, the soul is a spirit ;* and
 ‘ they converse with one another in *spirit* ;
 ‘ not

' not by words but by spiritual notices,
 ' which however are more intelligible
 ' than the most eloquent strains in the
 ' world. God makes himself to be heard
 ' by the soul, by inward motions, which
 ' it perceives and comprehends propor-
 ' tionably, as it is voided and emptied of
 ' earthly ideas; so much the more the
 ' faculties of the soul cease their own
 ' operations, and the more sensible and
 ' intelligible are the *motions* of God
 ' to it. These *immediate* communica-
 ' tions of God with the souls of men,
 ' are denied and derided by a great
 ' many; but that the *Father of Spirits*
 ' should have no converse with our
 ' spirits, but by the intervention only of
 ' outward and foreign objects, may justly
 ' seem strange, especially when we are
 ' so often told in holy scripture, that we
 ' are the *temples of the Holy Ghost*, and
 ' that God dwells in all good men: and
 ' why the Holy Spirit's speaking *in-*
 ' *wardly* to the souls of men, his *illumi-*
 ' *nating*, teaching and working in them
 ' *immediately*, should be treated in ridi-
 ' cule, and be made a subject of drollery
 ' and jest, I know no reason, but that
 ' men are so sunk into earthliness and

‘ carnality, that they have quite lost all
 ‘ sense and relish of *divine and spiritual*
 ‘ *things*, and therefore think fit to deny,
 ‘ what by reason of their indisposition,
 ‘ and listlessness they can have no expe-
 ‘ rience of.’

‘ But that our thoughts,’ says he, ‘ of
 ‘ this important particular may be dis-
 ‘ tinct and clear, we must consider that
 ‘ the *Holy Spirit* speaks to two sorts of
 ‘ persons: 1st, to such as are in a state of
 ‘ *sin and impenitency*: these he solicits
 ‘ and importunes to return, by *inward*
 ‘ *motions and impressions*, by suggesting
 ‘ good thoughts, and prompting to pious
 ‘ resolutions, by checks and controuls,
 ‘ by conviction of sin and duty; some-
 ‘ times by frights and terrors, and other
 ‘ whiles by love and endearments. Thus
 ‘ he is said to *stand at the door and knock**
 ‘ and when any by the strength where-
 ‘ with he hath already *inspired them*, do
 ‘ sincerely abandon and forsake their sins,
 ‘ turn to *God*, and absolutely resign
 ‘ themselves to his conduct and opera-
 ‘ tions, then they are said to *hear his*
 ‘ *voice, and open the door*, and accord-

* Rev. iii. 20.

' ingly he enters in, and takes possession
 ' of them; and if they continue faith-
 ' ful to him, and do not *return again to*
 ' *folly* *, he will continue to carry on
 ' to perfection, that which he hath gra-
 ' ciously begun. On the other hand,
 ' when, notwithstanding all his loving
 ' solicitations, men do still cherish and
 ' cleave to their lusts, and persevere in a
 ' state of sin, they are then said to *resist*
 ' *the Holy Ghost* †, whereby their con-
 ' dition becomes very deplorable, and
 ' their conversion very difficult; for the
 ' more men resist the importunities, and
 ' stifle the *motions* of the *Holy Spirit*, the
 ' stronger do the chains of their corrup-
 ' tion and servitude become. Every new
 ' act of sin gives it a degree of strength,
 ' and consequently puts a new obstacle
 ' in the way of conversion, and when sin
 ' is turned into an inveterate and rooted
 ' habit (which by reiterated commissions
 ' and long continuance it is) then it be-
 ' comes a *nature*, and is as difficultly
 ' altered as nature is. *Can the Æthiopian*
 ' *change his colour, or the leopard his*
 ' *spots? Then may you also do good who are*

* Psal. lxxxv. 8. † Acts. vii. 51.

‘ *accustomed to do evil* *? So that in this
 ‘ case the conversion of men becomes
 ‘ *morally* impossible; for though the mer-
 ‘ cies and graces of God do never fail; and
 ‘ though the Holy Spirit continues his
 ‘ solicitations; yet when men, by a long
 ‘ and and wilful continuance in sin, have
 ‘ so hardened themselves, that they be-
 ‘ come stupid and wholly insensible to
 ‘ the divine calls and voice; then the
 ‘ Holy Spirit abandons them to their
 ‘ own conduct. *But my people* saith God,
 ‘ *by the royal prophet, would not hearken*
 ‘ *to my voice, and Israel would none of me;*
 ‘ *so I gave them up to their own hearts*
 ‘ *lusts, and they walked in their own coun-*
 ‘ *sels* †.’

‘ This weighty *consideration* should
 ‘ oblige parents, with all possible serious-
 ‘ ness, to recommend to their children,
 ‘ that they fail not betimes to listen to the
 ‘ calls and voice of the Holy Spirit; and
 ‘ that they may be infinitely tender of
 ‘ resisting his gracious importunities.’

‘ This good spirit begins very soon to
 ‘ attack young hearts, that he may win
 ‘ them to the love of God, and engage
 ‘ them

* Jer. xiii. 23. † Psal. lxxxix. 11, 12.

‘ them to *remember their Creator in the*
 ‘ *days of their youth.* And oh happy,
 ‘ yea thrice happy, they who comply
 ‘ with these early motions, and who do
 ‘ not listen to the sly and cunning insinu-
 ‘ ations of a tempting devil, a flattering
 ‘ world, and a deceiving flesh! Oh how
 ‘ easy and delightful would *conversion* to
 ‘ *God*, and the *obedience* of his commands
 ‘ be, if we gave ear to the first *calls* of
 ‘ the divine grace, and did set about the
 ‘ work of our salvation, while our hearts
 ‘ are tender and flexible, and before we
 ‘ have contracted *vicious habits*; whereas
 ‘ if we neglect and delay it, and follow
 ‘ the swing of corrupt nature, and the
 ‘ conduct of the wicked world, and listen
 ‘ to the fallacious proposals of the great
 ‘ enemy of our souls; as our conversion
 ‘ will become extremely difficult, yea
 ‘ and next to impossible; so if ever we
 ‘ shall be prevailed with, heartily to en-
 ‘ gage in it, it will be infallibly attended
 ‘ with most piercing sorrows and agonies,
 ‘ with fears and anxieties, horrors and
 ‘ tremblings, with doubts and uncer-
 ‘ tainties, and a thousand other racking
 ‘ and bitter ingredients.

‘ 2dly, He speaks to such as are in a
 ‘ *state of purity*, that is, to such as by his
 ‘ powerful operations *have crucified the*
 ‘ *flesh with the affections and lusts**, are
 ‘ *sanctified in soul, body and spirit†*, and
 ‘ *cleansed from all filthiness‡*. These are
 ‘ indeed the *temples of the Holy Ghost*,
 ‘ wherein he hath actually taken up his
 ‘ residence, with these he entertains a
 ‘ most amicable and delightful converse;
 ‘ he speaks to them peace and consolations.
 ‘ *He will speak peace to his people*
 ‘ *and to his saints§*, he speaks in them.
 ‘ *Because ye are sons, God hath sent forth*
 ‘ *the spirit of his Son into your hearts,*
 ‘ *crying Abba, Father||*. He inspires
 ‘ their prayers with devout and filial
 ‘ affections, and makes *intercessions for*
 ‘ *them with sighs and groans that cannot*
 ‘ *be uttered***. He guides and manages
 ‘ them. *The Sons of God are led by the*
 ‘ *Spirit of God §§*, he makes his blessed
 ‘ fruits, *righteousness, peace, joy, and*
 ‘ *divine love*, more and more to abound
 ‘ in them; he confirms them in goodness,
 ‘ persuades them to perseverance,

* Gal. v. 24. † 1 Thes. v. 23. ‡ 2 Cor. viii. 1.
 § Psal. lxxxv. 8. || Gal. iv. 6. ** Rom. viii. 26.
 §§ Rom. viii. 14.

‘ and seals them to the day of redemption*, *ibid.* 344, to 348.

Again, ‘ *If ye then being evil, know how to give good gifts unto your children, how much more will your heavenly Father give the Holy Spirit to them that ask him*†.

‘ It is the prerogative of the gospel oecconomy, that it is the *administration of the spirit*; and it is the privilege of all sincere christians, not *in one only*, but *in every age*, to have this promise made good to them: that is, truly to *receive the Holy Ghost*, which becomes in them a *living source*, or principle of purity and healing, of life and power, of wisdom and counsel, of joys and consolations, and in a word of all *divine and heavenly graces*, which therefore are called in holy scripture, the *fruits of the Spirit*. Part iii. p. 212.

‘ The soul (says he) being thus raised up from the death of sin, and born again, is *divinely animated*; and discovers that it is alive by the *vital operations* which it performs, and by the due exercise of his *nobler faculties*,

* Eph. iv. 30. † Luke xi. 13.

‘ which

‘ which are now awakened and invigo-
 ‘ rated; and the *life* which it lives, in
 ‘ consequence of so blessed a *change*,
 ‘ must be truly *excellent* and *sublime*.
 ‘ ’Tis this that I am in the next place to
 ‘ evince, and the truth of it will appear
 ‘ if we consider, 1st, The *source* whence
 ‘ this life is derived; for such as the
 ‘ *source* is, such must be the *streams* that
 ‘ issue from it. If the former be of an
 ‘ excellent nature and quality, so must
 ‘ the latter be likewise. Now it is cer-
 ‘ tain that the *source*, whence the life
 ‘ I am speaking of flows, is *super-*
 ‘ *natural* and *divine*; for it comes from
 ‘ *above*, even from *him with whom is the*
 ‘ *fountain of life**, and whose preroga-
 ‘ tive it is, to *give life unto the dead*.
 ‘ It is God, saith St. Paul, *that quick-*
 ‘ *eneth those that are dead in trespasses and*
 ‘ *sins*†. And our Lord informs us that
 ‘ it is He who communicates these *living*
 ‘ *waters*, which become in the souls of
 ‘ such as desire and admit of them, a
 ‘ *well of water springing up into ever-*
 ‘ *lasting life*‡: and hence may appear the
 ‘ reason why the Apostle gives this life

* Psal. xxxvi. 9. † Eph. ii. 1, 4, 5.

‡ John iv. 10, 14.

‘ the designation of *the life of God**;
 ‘ namely, because it is an *emanation* from
 ‘ him, and breathed into the soul by his
 ‘ *Spirit of life* and power; which con-
 ‘ sideration, as it sufficiently evinces the
 ‘ *excellency* of this life, and justly enti-
 ‘ tles it to the character of divine, as
 ‘ being a *derivation* from a *divine* origi-
 ‘ nal; so likewise it clearly points out
 ‘ unto us the way how we may come to
 ‘ be partakers of it; which, without
 ‘ doubt is by addressing with *frequency*
 ‘ and *fervour* its adorable author and
 ‘ cause; for he hath promised, that if *we*
 ‘ *ask we shall receive, if we seek we shall*
 ‘ *find; and if we knock it shall be opened*
 ‘ *unto us*†; and that passage of his in his
 ‘ converse with the woman of Samaria, *If*
 ‘ *thou knewest the gift of God, and who it*
 ‘ *is that saith unto thee, give me to drink,*
 ‘ *thou would’st have asked of him, and he*
 ‘ *would have given thee living water*§,
 ‘ plainly lets us see, that our *devout*
 ‘ *prayers and pious importunities, are*
 ‘ *the means of deriving the divine life*
 ‘ into our souls.

* Eph. iv. 18. † Mat. vii. 7, 8. § John iv. 10.

“ The *excellency* of this life, appears
 “ from the *noble principle* that influences
 “ it; for a *life* that owes all its *vital*
 “ *motions* and *operations* to a principle
 “ that is *heavenly* and *sublime*, cannot but
 “ be excellent; and will discover that it
 “ is so by its inclinations and desires, by
 “ its designs and aims, by all its actions
 “ and carriages, and by the secret breath-
 “ ings and tendencies of the inward man;
 “ which certainly must be quite other
 “ than those which flesh and blood and
 “ corruption, do inspire withal; for since
 “ they proceed from a nobler principle,
 “ they must consequently be of a higher
 “ and more excellent strain. Now as to
 “ the principle of that life which the
 “ regenerate do live, we are to observe,
 “ that the holy Scriptures use a great
 “ variety of expressions concerning it;
 “ for it is represented sometimes by *God’s*
 “ *dwelling in them**; sometimes by *Christ*
 “ *living in the heart*†; at other times, and
 “ very frequently, by *the law of the Spirit*
 “ *of Life in Christ Jesus*, or *the Holy*
 “ *Ghost inhabiting* and influencing the
 “ *inner man*‡; finally by the emblem of

* 2 Cor. vi. 16. 1 Joh. iv. 12. † Gal. ii. 20.

‡ Rom. viii. 2, to 6, &c.

‘ *living waters*, springing up as a well
 ‘ in the soul *. The result of all these
 ‘ different ways of speaking, amounts in
 ‘ short to this great and important truth;
 ‘ namely, that a certain intimate and
 ‘ operative presence of God in the soul,
 ‘ is that noble principle of the new life,
 ‘ which we are inquiring after. ’Tis
 ‘ this *presence* that, by its mighty *energy*,
 ‘ and *divine force*, communicates a hea-
 ‘ venly vigour and sprightliness unto the
 ‘ inward man. ’Tis *it* that powerfully
 ‘ *touches* and *moves* our nobler faculties;
 ‘ that not only *dilates* and *actuates* our
 ‘ capacities, but also *delightfully* enter-
 ‘ tains and satisfies them; for it is the
 ‘ light of the understanding, and the
 ‘ *sovereign good* of the will; it is the *love*
 ‘ that ravishes, and the *fullness* that allays
 ‘ the eager thirst of the soul. We ought
 ‘ always when we have occasion to con-
 ‘ sider or discourse of this subject, care-
 ‘ fully to remember that the soul of man
 ‘ was originally designed *to lodge the*
 ‘ *Deity*; and that for that end it was en-
 ‘ dued with *capacities* vastly great and
 ‘ large, and such as no created object,

* Joh. iv. 14.

' nor even all the creatures together, do
 ' bear any proportion unto; it being only
 ' an *infinite object*, that can give *entire*
 ' repose and quiet to those *boundless* de-
 ' fires, which we are conscious do move
 ' and stir in our bosoms. Now the
 ' blessed God, that *infinitely perfect* and
 ' most *communicative being*, is this ob-
 ' ject; and he is so, not merely after an
 ' *ideal manner*, as when we employ our
 ' *active powers* in the contemplation of
 ' him and his excellencies; in which case
 ' 'tis not himself, but some shadowy and
 ' languid pictures of him, some *faint*
 ' *resemblance* of his perfections, that are
 ' *immediately* presented to our minds.
 ' But he is then the *beatifying object*,
 ' when he is *really* and *efficaciously* present
 ' in the soul; and manifests his being
 ' there by his *divine operations*, and
 ' the *gracious communications* which he
 ' makes of his light, and grace, and in-
 ' effable joys. This *blisful Presence*, the
 ' regenerate who are delivered from the
 ' *dominion*, and cleansed from the *im-*
 ' *purities* of sin, have recovered again;
 ' and it is on the account of it, that they
 ' are said to be *an habitation of God*
 ' *through the Spirit, and the temples of*
 ' the

‘ *the Holy Ghost* *, for that *good spirit*
 ‘ takes *possession* of them, resides in their
 ‘ *hearts*, becomes the *mover, enlightener,*
 ‘ and director of all their faculties and
 ‘ powers, gives a *new and heavenly tinc-*
 ‘ *ture*, and tendency to all their incli-
 ‘ nations and desires, and in one word,
 ‘ is the *great spring* of all that they
 ‘ think, or do, or say, and hence it is,
 ‘ that they are said to *walk no more after*
 ‘ *the flesh, but after the spirit*, and to be
 ‘ *led by the Spirit of God* †. Passages
 ‘ which intimate very plainly, that these
 ‘ happy souls are not any more under
 ‘ the conduct and power of corruption,
 ‘ nor actuated by *flesh and blood*; but that a
 ‘ divine and *more excellent* principle ani-
 ‘ mates, and influences them; even the
 ‘ *Holy Ghost*, who now is become *domi-*
 ‘ *nant* in the inward man, and exerts
 ‘ his *mighty efficacies* there; all things
 ‘ that were inconsistent with his *presence*
 ‘ and *operations*, being removed and done
 ‘ away.

‘ From what,’ says he, ‘ I have said on
 ‘ this head, may appear the *fundamental*
 ‘ *reason*, why the inspirations and com-

* Eph. ii. 22. 1 Cor. vi. 19. † Rom. viii. 1, 14.

‘ munications of the Holy Spirit ought
 ‘ not to be looked on as favours *peculiar*
 ‘ *only to certain persons* and to *certain*
 ‘ *times*, but should be considered as *com-*
 ‘ *mon* blessings; for they are such as were
 ‘ *originally* intended for all mankind; and
 ‘ whereof all are capable by virtue of
 ‘ their creation, as having every one of
 ‘ them the *faculties* and *powers* that are
 ‘ necessary for so noble an end. And
 ‘ besides, the *happiness* and *perfection* of
 ‘ human nature, and that by which man
 ‘ becomes a *living image* and represen-
 ‘ tation of the Deity, consists in the *lu-*
 ‘ *minous, operative* and *intimate* presence
 ‘ of *God* by his *Spirit* in the soul; so that
 ‘ one may as well confine mankind, as
 ‘ limit the *inspirations* of the *Holy Ghost*,
 ‘ to some *persons* and *ages* of the world.
 ‘ ’Tis true, all men by their apostacy
 ‘ from God, and the degeneracy and cor-
 ‘ ruption of their natures, have forfeited
 ‘ this *glorious* privilege; but then as their
 ‘ capacities for it do *still continue*, so it is
 ‘ still recoverable, and the regenerate we
 ‘ see do actually *recover it*. And indeed
 ‘ all, who *through the spirit* do mortify the
 ‘ *deeds of the body*, and crucify and ex-
 ‘ tinguish *the old man with his lusts*, will
 ‘ feel

‘ feel and experience the power and ap-
 ‘ pearances of the *Divine Presence*; which
 ‘ will certainly manifest itself proportion-
 ‘ ably, as *purity* and *righteousness* do ad-
 ‘ vance in the inner man. A great and justly
 ‘ celebrated author (pag. 104. ed. 5.) in his
 ‘ *Account of the Beginning and Advances*
 ‘ *of a Spiritual Life*, after having laid it
 ‘ down as a sacred and certain truth,
 ‘ which none who have any acquaintance
 ‘ with the *inward ways* of God, can so
 ‘ much as question, namely, that there
 ‘ is *a new birth*, and a *divine inward ope-*
 ‘ *ration* of the Spirit of God, which does
 ‘ constantly exert it self in the souls of
 ‘ his children, and more especially in
 ‘ their *regeneration*; and having also in-
 ‘ formed us (pag. 105.) that the *formal*
 ‘ *character* of the *new dispensation*, by
 ‘ which it is distinguished from that of
 ‘ *Moses*, is this, that in it we shall have
 ‘ a *new heart*, and *new spirit put within*
 ‘ *us*; that we shall be taught of God; and
 ‘ that his *Spirit shall be poured out on all*
 ‘ *flesh*; he delivers himself yet further
 ‘ concerning this matter, in these remark-
 ‘ able words. This, saith he, is most *irre-*
 ‘ *ligiously* restrained to the extraordinary
 ‘ effusion of the Holy Ghost on the day
 ‘ of

‘ of *Pentecost*, or to other miraculous gifts
 ‘ of the Spirit in those beginnings of
 ‘ Christianity. This is clearly contrary,
 ‘ both to the *promises* of the *Old Testa-*
 ‘ *ment* and the *whole current* of the *New*;
 ‘ and to nothing more than to our Savi-
 ‘ our’s divine *prayer*, wherein he expres-
 ‘ ses that he was not interceding for his
 ‘ *disciples only*, but for all that *should be-*
 ‘ *lieve on his name through their word**.
 ‘ So that all those *sublime effects* of the
 ‘ divine Spirit, being *one in God*, that
 ‘ *Christ might be in them*, and that the
 ‘ *love wherewith the Father loved the Son*,
 ‘ *might be in them*, are there prayed for
 ‘ in behalf of all believers. Wherefore,
 ‘ if any that bear the Christian name, are
 ‘ not *animated and influenced* by the *Holy*
 ‘ *Ghost*; which alas! is the case of too
 ‘ too many; the reason certainly is, be-
 ‘ cause they are not *faithful* to the *offers*,
 ‘ nor improve the *advantages* of the gos-
 ‘ pel; and more especially because they
 ‘ do not comply with the *preventing calls*
 ‘ of this good Spirit; who by the *secret*
 ‘ *touches and insinuations* of his grace,
 ‘ lovingly importunes them to turn and

* John xvii. 20.

‘ live ; for though he strives long with
 ‘ ungrateful and rebellious mortals, yet
 ‘ at last, when they obstinately persist in
 ‘ their *opposition* to his gracious opera-
 ‘ tions, and stifle all his kind motions
 ‘ and suggestions, chusing rather to be
 ‘ under the conduct and impressions of
 ‘ their old man and corruptions, than
 ‘ under his guidance and *divine influences*,
 ‘ he is justly provoked to withdraw from
 ‘ them, and to abandon them to *their*
 ‘ *own lusts* *’. Part iii. page 402 to
 408.

This excellent author hath set this matter in an exceeding good light: his expressions are so clear and evident, and his distinctions between *man's reason*, or the natural powers and faculties of his soul, and *God's* divine light, or the influence and operation of his Holy Spirit, so uniform and consistent; the *necessity* of knowing *divine illumination* and the *immediate voice* and *operation* of *God's Spirit*, in and upon our spirits, and the *faculties* and *powers* of our souls, in order to the saving knowledge of God, *peace* with him *here*, and *felicity* and *endless happiness* with

* Psal. lxxxi. 12.

him *hereafter*, that it is scarce possible any thing should be *plainer* and *better said* to the purpose; and made more evident, than that the *heavenly light* and *operation* of *God's Spirit* in us, is infinitely different from, and of a superior nature to, the *dim light of meer human reason*, and its operations in us.

C H A P. VI.

Of the freedom and liberty of man regarding his choice of good or evil; and of the sensible and experimental operations and visitations of the Spirit of God in the soul of man.

THE working and striving of God by his most blessed Spirit in the souls of men, in order to their *repentance* and *reformation* is not irresistible, but suited to man's *rational nature* and *freedom* of choice and action. For man is not a *necessary agent* (if I may so speak) but a *free agent*; and therefore he is an accountable creature for his *conduct* and *behaviour* in this world; and for that
reason

reason becomes a proper object of *rewards* and *punishments* in the next life according as his works have been in this.

For if we were *necessary agents*, or *agents* whose actions were not free and voluntary, of our own choice; but we were forced irresistably to action, by an irrevocable decree of the *Almighty God*, or by his pre-ordination, we should be like *meer stocks* or *stones* in his hand, and move as the orbs in the *planetary system* do, without the least liberty or choice of action; and therefore, should be entirely unaccountable for any and even all the *base, irreligious* and *most inhuman actions* which we do or can do; and no reward or punishment could in justice or the reason of things be due to us for any good or bad actions.

Religion would indeed then be what the *irreligious* seem to desire it should be, viz. *a meer sham or nullity*.

For to what purpose, and how preposterous would it be, to call men to *repentance* and *amendment of life*, when at the same time they have no need of *repentance*? since they are all doing of his will, and cannot help it; all obedient to his pre-ordination, because it was impos-

D

sible

sible for *them* to resist the irresistible force impelled upon them by the Almighty. So that this *hypothesis* in my opinion, tends directly to an utter abolishing of the notions of *virtue* and *vice*, and to extirpate the same out of the minds of mankind.

But Almighty God hath not impelled on us such an *irresistable force* to either *bad* or *good actions*; as our own experience, as well as the reason of things fully evince: for we feel he hath given us a *liberty* and *freedom* to chuse or refuse good or evil actions; to turn our thoughts hither and thither, from one object to another, and change our actions at pleasure, so that whatsoever *liberty* and *power* we lost in *Adam*, regarding divine things, we have regained by *Jesus Christ*.

True it is, *man* considered in *Adam* in the fall, abstractly, is a very *weak* and *impotent creature*, regarding *God* and *spiritual things*, and can do nothing in that respect without *Christ* or his *divine help*; but *man* considered as the *purchase* of the *beloved Son of God*, to whom as such he gives light and power, can by virtue thereof, do all things necessary for pleasing and serving *God acceptably*. And
therefore

therefore it is but reasonable, that we should account for our *actions* to him, and receive a just retribution from him in a future state, according to our works in this world, whether they shall be *good* or *bad*; which the revelations of the will of God, contained in that holy book the *Bible*, give a clear and evident account of: so that there is nothing in this state of trial and probation here, that men ought to be more solicitous about, than that of pleasing *God* in walking in his ways, and doing of his will and commandments.

And the *Spirit* of *God* also beareth witness in the *hearts* of *men* to the will of God, so plainly and experimentally, that I conceive it to be impossible for any sober men, who retire their minds from the *creatures* and *things* without them, and empty their souls of all earthly ideas, and then fix and stay their *hearts* and *thoughts* on God, steadily waiting on him, and humbly walking with him, in a holy and daily *self-denial* and *cross* to their *carnal* and *sinful appetites* and *passions*, which they have power from Jesus Christ to do. I say, I take it to be impossible for *souls* so disposed, and given

up to the will of God, trusting in the *Lord Jehovah*, to miss or fall short of a sense and feeling in themselves, of the experimental work and evidence of *God's spirit* in their *souls*; to enlighten them in a sweet and blessed manner concerning the will of God, and what he requires of them; consonant to the *doctrine* of the *Gospel*, and witnessing to the *truths* contained in the *Bible*, as coming from God, through his *inspiration* of those holy men who spake them.

And such men so turned to God, and *enlightened* by him, cannot fail of feeling in their hearts a being *quicken*ed and *strengthen*ed to *holy* and *pious actions*, to live *soberly*, *righteously* and *godly* in this world: in such souls an *abhorrence* is begot to vile and evil actions, as a shame to human nature, as well as an offence to God, as an unmanly and brutal course of life, and therefore very displeasing to God: who made us men, that we should live like men, and act becoming *rational creatures*, and not like brute beasts, below our *rational nature*, but behaving ourselves to our own honour as well as his.

For

For every *evil* and *sinful act* is an *irrational act*; every excessive and disorderly appetite and passion is a marring and abusing the man who gives way to it; bringing shame upon him in the opinion of others, and which he cannot but be ashamed of himself when he thinks like a man, when he retrospects on his actions, and reflects as becomes a *rational creature*. The Apostle might therefore very well ask *enlightened and quickened souls*, *what fruit* (or profit) *had you then in those things whereof you are now ashamed* * ?

For as there is both light and quickening virtue, in the *rays* and *beams* of the *outward sun*, in the outward firmament; so there is both *light* and *quickening virtue* in the *rays* and *beams* of the *inward and divine Sun* of the *soul* (called in scripture *the Sun of Righteousness* †) in the *inward firmament* of God's power in the heart.

And where is even the earthly minded man, that at some time or other doth not meet with a *visitation* of God within

* Rom. vi. 21.

† Mal. iv. 2.

his own *soul*, though unsought after by him; that sets his sins in order before him, and pricks him to the very heart for the same? This is the *day of God to the soul*: This is the time in which the *Spirit of God strives with man** for his *redemption and salvation from sin*: This is the season, in which God would gather the soul to himself, *as a hen gathers her chickens under her wings*.†

But if men will not be so gathered, if they will have their own ways, and not God's ways; for they have their choice; then their souls will become *desolate*, and their *condemnation* will be *just*, for *this* (said our Saviour) *is the condemnation, that light is come into the world*, (into the hearts of sensual, sinful and worldly minded men) *but men* (such brutal men) *love darkness* (their dark and wicked ways) *rather than light*, (than the light of God in their hearts) *because their deeds are evil*. For every one that doth evil, *hateth the light*, neither cometh to the light (though the light at certain times cometh to him) *lest his deeds should be*

* Gen. vi. 3. † Matt. xxiii. 37.

reproved or discovered (which he don't like to see and feel in himself reproof and condemnation for)*.

Until therefore this *light* of God in the *soul*, is come to by men, its coming to them, is not like to reform them. Nothing will ever reform the sinful and degenerate world, but their coming to the *light* and walking in it. Men may, and some even do, make a fair shew in the flesh, which will prove but like the morning dew, if they don't come to the *spirit*, and bring forth the fruits of the spirit, as the effects of a vital and living principle in the soul.

The *light* of God is come to men universally, for Christ is *the true light, which lighteth every man that cometh into the world*†. But oh that men would as universally come to the *divine light*! by abstracting their thoughts and minds very frequently from the creatures and things of this world around them, to wait upon and attend the *illuminations* thereof, and to be enlivened in their souls to a heavenly love; to the true and real love of

* John iii. 19, 20.

† John i. 9.

God and the things that belong to their everlasting peace and salvation.

God will then give us as much strength as we want, if we do actually and indeed truly trust in him, who is the *Lord Jehovah*, in whom there is *everlasting strength*.* If we yield ourselves to him, and the faculties and powers of our souls, as *instruments of righteousness to him*,† for we ourselves must have a hand in our own salvation, and the *working of it out with fear and trembling*,‡ with a real consciousness and care of our actions; with a fear of offending him, and with a trembling at his word. And in order to our help therein, he will *work in us to will and to do of his good pleasure*.§ He will *strengthen us with might by his Spirit in the inner man*. ||

And it is in vain for us to expect the coming of the kingdom of God in our souls, as a dominant and ruling power there, if we keep our hearts from him, and will have our own will and ways;

* Isa. xxvi. 4. † Rom. vi. 13. ‡ Phil. ii. 12.

§ Verse 13. || Eph. iii. 16.

*will eat our own bread and wear our own apparel,** and be contented with a name to live, while we remain dead in trespasses and sins. For it is the *doing of the will of God in earth, as it is done in heaven,* that qualifies us for witnesses of the kingdom of God to come with power and rule in our hearts,† for God will not save us, and take to his rule and reign in us against our wills, but with our wills ; he will be sought unto by us for this wonderful favour, we must yield ourselves to him, in order to become *subjects of his kingdom of grace* here, that we may become fit for his *kingdom of glory* hereafter.

In which blessed yielding ourselves to God, we shall in a very heavenly *manner*, be delighted with the fruition of his luminous presence, and overcoming love and goodness in our hearts and souls, in his service here on *earth*, and be assured beyond all hesitation and doubt whatsoever, that if we persevere in his will and way to the end, we shall not miss a *crown of righteousness* in the *kingdom and world* to come, to all eternity.‡ These

* Isa. iv. 1. † Mark ix. 1. ‡ 2 Tim. iv. 8.

are things truly worth minding, when all the things of this world, in comparison of them, are but lean, empty and insignificant appearances, that perish with the using, that will stay with us, or we with them, but for a moment ; when the love of God, and the peace and joy of the Holy Ghost will never fail us, as we habituate ourselves to walk uprightly with him, and do his commandments in this life, and will in the end lead us forth into an ocean of divine love for ever and ever.

C H A P. VII.

Of Reason.

REASON, that noble power and faculty of the soul of man, which suits or adapts him for the knowledge of things human and divine, must have the regards paid which are due to it. For though it is not sufficient of itself, to give man the saving knowledge of God, and of things which are heavenly ; yet
without

without it, it does not appear, how that knowledge can be conveyed to us by the light and operation of the Divine Spirit: or how man could know God without this *faculty*, any more than he can without that *supernatural Agent*. It is on man's spirit that God's Spirit works, to make him a new creature, a child of God, and heir of *Heaven*. And though the discoveries, which the Divine Spirit makes of religion and the things of God, are more sublime than man's reason could have made, yet are they not, when they shine in upon the understanding, dissonant or repugnant to it: for there is an excellent harmony in well disposed minds, between the dictates of Heaven and right Reason.

Reason is given us by our bountiful Maker, not only for transacting the affairs of this life; but, as divinely enlightened, to distinguish between what comes from God, as his will to be done by us on earth, in order to happiness in Heaven, and the wiles of Satan, as well as the imaginations and inventions of men in religion: let their pretences be never so specious, in which they seek them-

D 6
selves,

selves, and to impose upon us for their own honour or interest.

We may rest assured, that nothing comes from God, but what is worthy of him, and becomes his infinite wisdom and Majesty; and that as the *Christian religion* is a *reasonable service*,* so all things which are pretended to belong to it, and are opposite to right reason, are not injunctions of so excellent a religion, or dictates of the divine Spirit.

The sacred Scripture contains an undoubted revelation of God's will evidently consonant to right reason, and all pretensions to divine authority from God, must be subjected to that excellent test or touchstone, as what God will never speak contrary to. For reason cannot be of one side the question and truth on the other. Men who are sent by, and subject to Heaven, will neither say or do things contrary to the mind of Heaven. They will not misuse their vocation, and reproach their master, by avouching that *He saith*, when 'tis their own imaginations *that speak*; they will be humble

* Rom. xii. 1.

and modest, much less will they in God's name utter falsehoods, or erroneous doctrines repugnant to Scripture or right reason.

‘ God I own (saith the great *Lock*)
 ‘ cannot be denied to be able to enlighten
 ‘ the understanding, by a ray darted into
 ‘ the mind immediately from the Foun-
 ‘ tain of Light.’ *Vol. i. Fol. 33.*

‘ By reason of the *extravagancies*
 ‘ (says *Monro*) both as to *opinion* and
 ‘ *practice*, which some pretending to
 ‘ the Holy Spirit, have run into, the
 ‘ *doctrine* which asserts the *necessity* of
 ‘ his divine operations, in order to be-
 ‘ come a *genuine* and *real Christian*, is
 ‘ brought into disesteem with a great
 ‘ many.’ *Part iii. pag. 408.*

‘ Now one of the *greatest* and most
 ‘ *successful* artifices that he (the grand
 ‘ adversary of mankind says *Monro*)
 ‘ makes use of to accomplish his design,
 ‘ as to this, is, to push some that may be
 ‘ remarkable for some goodly outward
 ‘ appearances of piety and devotion, but
 ‘ who are really unsound at the bottom,
 ‘ and under the dominion of corruption
 ‘ and sin, and consequently under the
 ‘ power and management of Satan, to
 ‘ push

‘ push them, I say, under *pretence of inspiration*, to utter and do things that are evidently absurd, ridiculous and unreasonable.’ *Ibid.* 409.

C H A P. VIII.

Of Prayer.

PRAYER is a *devout, sincere and hearty* address or application of the soul, to the *adorable majesty of God*, in and under the *influence and assistance* of the divine Spirit; in which only the soul hath *access* to him, and *acceptance* with him; and therefore, an *inward* retirement to the *divine grace* is essentially necessary to a right performance thereof.

For all Prayer by *prescribed* forms, or *extempore* conceptions, in which the divine Spirit is not felt to lead and influence the soul, whether it be in public or in private, is of no availance in the sight of God.

Besides we must always consider, and have in our minds, the *purity and holiness*

ness of God, and how *unmeet* and *unfit* we are to draw nigh to him in an *unholy* frame of heart: The *holy* God is of more *pure eyes, than to behold iniquity.** We must *wash* and make clean our hearts; we must *cease to do evil, and learn to do well*, for *without holiness, no man shall see him*. How unacceptable to God are all *dead, dry, and formal* religious performances, not proceeding from a *pure heart, influenced and quickened* by the holy Spirit.

On the contrary, how living and acceptable to him, are the *sacrifices and offerings* of a clean heart, *enlightened and guided* by the *divine Spirit*? What *delight and comfort* doth the soul feel? What *returns of love* from the *divine presence*? What *times of refreshing* come from *Him*? What *new life and vigour* is the soul inspired with, to abandon all the ways of *vice*, and persevere in *virtue* and the love of God? How is the heart *enlarged to run the ways of God's commandments?*† and indeed, *blessed are the pure in heart, for they shall see*

* Hab. i. 13. † Psal. cxix. 32.

God;* these come into *his Courts with praise.*†

These have the *capacities* and *powers* of their souls, filled with the luminous and intimate presence of God, who becomes unto them like a *place of broad rivers and streams.*‡

Doctor Gell before quoted, saith,
 ‘ *Words conceived only in an earthly*
 ‘ *mind, and uttered out of the memory*
 ‘ *by the man’s voice, which make a*
 ‘ *noise in the ears of flesh and blood,*
 ‘ *are not, nor can be accounted a prayer,*
 ‘ *before our Father which is in Heaven.*’
Vol. i. fol. 156.

‘ And therefore (saith he) *devotion* is
 ‘ *said to be a moving of the mind and will*
 ‘ *towards God, which may be in mani-*
 ‘ *fold acts; as holy meditation, resigna-*
 ‘ *tion, elevation, or lifting up the heart*
 ‘ *by prayer and thanksgiving unto God,*
 ‘ *collecting and gathering in all the dis-*
 ‘ *tracting and wandering thoughts unto*
 ‘ *unity.*’ *Ibid. 544.*

‘ I know some far outstrip others
 ‘ (says he) in this outward *vocal praise*
 ‘ of God, every Sabbath day; spend it

* Mat. v. 8. † Psai. c. 4. ‡ Isa. xxxiii. 21.

‘ wholly in hearing and repeating sermons, and conferring and singing most devoutly; yet on the week days, are ordinarily as devoutly drunk, and they are as ordinarily blamed for untrue and unfaithful dealing, cheating, lying, and dissembling. Oh beloved, *praising of God* is not to make a noise with a man’s mouth, the *best praising of God* is the *real praising of him in heart.*’

Vol. ii. fol. 155.

‘ What do we else (says he) but *betray our Lord with a kiss*, when in *praying, and praising and singing, and preaching, we draw near unto him with our lips, but our hearts are far from him.*’ Ibid. 307.

Doctor Smalldridge, late Bishop of Bristol, in the 16th folio of his Sermons, says, ‘ *Prayer* doth not consist either in the bending of our knees, or the service of our lips, or the lifting up of our hands or eyes to heaven; but in the elevation of our souls towards God. These outward expressions of our inward thoughts, are necessary in our *public*, and often expedient in our *private devotions*; but they do not make up the essence of *prayer*, which
‘ may

‘ may truly and acceptably be performed
 ‘ where these are wanting.’

And he saith, folio 38. ‘ *Devotion*
 ‘ of mind is itself a *silent prayer*, which
 ‘ wants not to be cloathed in words,
 ‘ that God may better know our desires
 ‘ and folio 39. It is true indeed, that
 ‘ God regards not the service of our lips,
 ‘ but the inward disposition of our
 ‘ hearts.’

In the *Golden Remains* of the ever memorable *Hales*, before cited, we have him delivering himself in his Sermon on *Luke* xviii. 1. thus,

‘ For *Prayer* indeed, especially was
 ‘ the *Sabbath* ordained, yet *prayer* itself
 ‘ is *sabbathless*, and admits *no rest* no
 ‘ *intermission* at all : If our hands be
 ‘ clean, we must, as our Apostle com-
 ‘ mands us, lift them up *every where*,
 ‘ at all times, and make every place a
 ‘ Church, every day a Sabbath day, every
 ‘ hour canonical. As you go to the
 ‘ *market*, as you stand in the *streets*, as
 ‘ you walk in the *fields*; in all these
 ‘ places you may *pray* as well, and with
 ‘ as good acceptance as in the Church ;
 ‘ for you yourselves are *temples of the*
 ‘ *Holy Ghost*, if the grace of God be in
 ‘ you

‘ you, more *precious* than any of those
 ‘ which are made with hands. *Page 178.*

‘ It requires (says he) no outward labour of the body, no outward fashion or manner of doing, but is *internally* acted in the soul itself.—*Quaint, witty,* and *set forms of prayer*, proceed many times from ostentation more than *devotion*. Nay, one thing I know more, that the most *forcible prayer* transcends and far exceeds all *power of words*. For St. *Poul* speaking unto us concerning the most effectual kind of *prayer*, calls it *συναγmata ἀλαλήτα*, *sighs and groans* that cannot be expressed. Nothing does cry so loud in the ears of God, as the *sighing* of a contrite and earnest heart. *Ibid. 182.*

‘ It requires not the voice but the *mind*; not the stretching of the hands, but the intention of the soul; not any outward shape or carriage of the body, but the inward behaviour of the understanding. How then can it slacken your worldly business and occasions, to mix them with sighs and groans which are the most effectual kinds of prayer?’
Ibid. 183.

And

And *Monro* in his *Just Measures of the Pious Institution of Youth* before quoted, says, ‘ All, I doubt not will allow, that
 ‘ it is not the *expressions*, how fluent so-
 ‘ ever they be, but the *heart* that God
 ‘ regards, and that the seeming *fervour*
 ‘ which is occasioned by the tone of
 ‘ the voice, is not the *genuine fire* of de-
 ‘ votion; it is very possible, that one
 ‘ may be truly devout, though he makes
 ‘ no use of either *words* or *voice*.

‘ The *breathings* of a *recollected* soul,
 ‘ are not noise or clamorous: the lan-
 ‘ guage in which devotion loves to vent
 ‘ itself, is that of the *inward man*, which
 ‘ is *secret* and *silent*, but yet God hears
 ‘ it, and makes gracious returns unto
 ‘ it. Sometimes the *pious ardours* and
 ‘ *sensations* of good souls, are such as they
 ‘ cannot clothe with words; they *feel*
 ‘ what they cannot *express*. I would
 ‘ not, however, be thought to insinuate,
 ‘ that the voice and words are not to be
 ‘ used at all; it is certain, that *public* and
 ‘ *common* devotions cannot be performed
 ‘ without them, and that even in *private*
 ‘ they are not only very *profitable*, but
 ‘ sometimes *necessary*. What I here aim
 ‘ at is, that the youth should be made
 ‘ sensible

' sensible that *words* are not otherwise
 ' valuable, than as they are *images* and
 ' copies of what passes in the *hidden man*
 ' of the heart : especially considering, that
 ' a great many who appear very *angelical*
 ' in their devotions, if we take our mea-
 ' sures of them from their *voice* and *tone*,
 ' do soon, after these *intervals* of *seeming*
 ' *seriousness* are over, return with the *dog*
 ' to the vomit, and give palpable evi-
 ' dences of their *earthliness* and *sensuality*,
 ' *pride* and *passion*, and the like shame-
 ' ful irregularities. *Ibid.* part ii. page
 206, 207.

' It will not (says he) I suppose, be
 ' unseasonable on this occasion, to take
 ' notice of that ordinary distinction of de-
 ' votion, by which it is divided into
 ' *vocal* and *mental*; and to give a brief
 ' explanation of it. The *vocal* is, when
 ' by our *voice* and *words*, we express
 ' outwardly our *inward sentiments* and
 ' *affections*, or in the royal Psalmist's
 ' phrase * when the *heart indites*, and the
 ' tongue is as the pen of a ready writer.
 ' Whence it appears, that *vocal prayers*,
 ' whether they be *forms* or *extemporary*,

* Psal. xlv. 1.

ought not to have the name of devotion, unless there be a *conjunction* of the heart and voice; and therefore, though one says or pronounces never so many good words, yet if there be not *correspondent motions* in the inward man, he cannot be truly said to pray; his words in this case, are but as *shells* without the *kernels*; and his voice as *sounding brass*, which certainly are *lean sacrifices*, and unfit to be presented to God, who will be worshipped in *spirit* and in *truth*, and rejects the addresses of such as pretend to honour him with their *lips*, when their *hearts* are far from him.

‘ *Mental devotion*, is that which is transacted in the *hidden man* of the heart, and it comprehends not only the *silent, vehement* pantings of the soul after God, but also the *secret manifestations* that God makes of himself unto the soul; for it is in both these together, that the *spiritual and holy intercourse* that is between God and pure minds, doth consist. Of this *internal devotion* there are *two sorts*, which I shall briefly consider; the *first* is, when one employs or exercises his *faculties*,
 ‘ that

‘ that is, his *understanding*, *will*, and
 ‘ *desire*, in the *contemplation*, *love*, and
 ‘ *adoration* of the *beauties* and *perfections*
 ‘ of God, and in aspiring after his gra-
 ‘ cious *communications*, and *conformity* to
 ‘ his holy will and nature. Here the
 ‘ soul is *active* and *particular*, sometimes
 ‘ it views one perfection, sometimes
 ‘ another. It *contemplates* God in his
 ‘ *word* and *works*, and *providences*. And
 ‘ according to the several views it hath
 ‘ of him, it *forms* several and distinct
 ‘ *acts*, such as of *faith*, of *love*, of *hope*,
 ‘ of *gratitude*, of *humility* and the like;
 ‘ taking occasion from every thing of
 ‘ making devout *sallies* and *ejaculations*,
 ‘ of which I have given instances in the
 ‘ beginning of this chapter.

‘ The other sort is, when the devout
 ‘ soul, being *disengaged* from all created
 ‘ things, from sin and self, and corrup-
 ‘ tion, and *firmly believing* that God who
 ‘ *filletb all things*, is *present* in the soul,
 ‘ and ready to display his power, and
 ‘ communicate his light and graces, doth
 ‘ by an *act of faith*, state himself in his
 ‘ *presence*, and there having *turned* the
 ‘ eye of the soul to the *interiour*, and
 ‘ made an *entire surrender* of himself into
 ‘ the

‘ the hands of God, with an *humble desire*,
 ‘ that he would dispose of him as he
 ‘ pleases, and that his holy will may be
 ‘ done in him ; he continues in a *pro-*
 ‘ *found silence and recollection*, waiting for
 ‘ the *divine good pleasure*.

‘ Now, though ~~the~~ soul, when it is
 ‘ entering on this state, be *active*, yet
 ‘ being once in, it ceases from all *parti-*
 ‘ *cular and distinct operations* of its own ;
 ‘ not that it is then *idle*, on the contrary,
 ‘ it is in this juncture *employed* in the
 ‘ *noblest manner*, for it doth in a *full bent*
 ‘ and *tendency*, and with its *powers* all
 ‘ united, move vigorously towards God,
 ‘ but still in a way of *tranquillity* and *re-*
 ‘ *pose*, and without acting particularly ;
 ‘ and the *heavenly graces* of faith, hope,
 ‘ and love ; of humility and resignation,
 ‘ are then in the *sublimest exercise*, tho’
 ‘ not *distinctly* apprehended by the soul ;
 ‘ whereupon the blessed God, as the ex-
 ‘ perience of many eminently devout per-
 ‘ sons doth abundantly justify, *visits* these
 ‘ souls that are thus abandoned to him,
 ‘ and depend on him, with his *peculiar*
 ‘ *favours*, displays in them *the riches* of
 ‘ his *power and grace*, and makes them
 ‘ feel in an *ineffable manner*, the reality
 ‘ of

‘ of his presence in their inward man ;
 ‘ whence it comes to pass, that they
 ‘ improve wonderfully in every *thing*
 ‘ that is *good just and true, pure and*
 ‘ *lovely*, and advance with speed towards
 ‘ *Christian perfection*.

‘ I am persuaded, that it would be
 ‘ vastly advantageous (says he) for the
 ‘ *youth*, if care were taken, to train them
 ‘ up to this method of prayer ; that is,
 ‘ if they were taught *frequently* to place
 ‘ themselves in the *divine presence*, and
 ‘ there *silently* to adore their *Creator*,
 ‘ *Redeemer*, and *Sanctifier*. For hereby
 ‘ they would become *habitually* recollect-
 ‘ ed ; devotion would be their *element*,
 ‘ and they should know by experience,
 ‘ what our *blessed Saviour* and his *great*
 ‘ *Apostle* meant, when they enjoin us to
 ‘ *pray without ceasing*. It was, I sup-
 ‘ pose, by some such method of devotion
 ‘ as I am now speaking of, that *Enoch*
 ‘ *walked with God*, * *that Moses saw Him*
 ‘ *that is invisible*†, that the *Royal Psalmist*
 ‘ *set the Lord always before him*‡, and
 ‘ that our Lord Jesus himself *continued*
 ‘ *whole nights in prayer to God* ||. No

* Gen. v. 24.

‡ Psa. xvi. 8.

† Heb. xi. 27.

|| Luke vi. 12.

‘ body, I believe, will imagine this his
 ‘ prayer, during all the space in which
 ‘ it is said to continue, was altogether
 ‘ *vocal*; when he was in his *agony* in the
 ‘ garden, he used but a few words, his
 ‘ vocal prayer then consisted only of *one*
 ‘ *petition*, and an act of *pure resignation*,
 ‘ thrice repeated: but I hope all will al-
 ‘ low, that his devotion lasted longer than
 ‘ while he was employed in uttering of
 ‘ a few sentences. Without doubt his
 ‘ holy soul did, both then and on other
 ‘ times, which he more especially conse-
 ‘ crated to prayer, converse in silence
 ‘ with his heavenly Father; so that I
 ‘ think it would be very absurd to say,
 ‘ that his devotion on these occasions
 ‘ was limited to the short space, where-
 ‘ in he might have spoken some words.
 ‘ I would humbly advise, that they who
 ‘ are not yet acquainted with this method
 ‘ of prayer, would not run it down or
 ‘ disparage it, but rather piously resolve
 ‘ to make a trial of it; for it is only their
 ‘ own experience that can solidly con-
 ‘ vince them, whether or not, it hath
 ‘ all the advantages to which it pretends.’

Ibid. 212 to 215.

C H A P. IX.

Of Preaching.

AS *Prayer* is an *address* of the soul to God, so *Preaching* is an *address* of it to men ; and as *that* is performed *acceptably* to God, by the *influence* and *operation* of the *blessed Spirit only*, so this is performed *profitably* and *beneficially* to men, only by the *illumination*, *help*, and *power* of the *same Spirit*.

In vain are all the *studied*, *elaborate* and *eloquent* discourses, or sermons, which proceed only from the *meer activity* of *human reason*, about the things of God, and the *exercise* of the soul towards him. For as *religion* is a *divine science* to be learned only, *savingly*, by the *illumination* and *dictates* of the *divine Spirit* in our souls ; so it is to be *taught* others only to *edification* and *salvation*, by men *inspired* from *heaven*.

Hence appears the reason in a great degree, of the *irreligion* and *looseness* of

multitudes of men, who attend such *discourses* and *sermons*; who, being not acquainted with, or *subject* to, the *divine operations* of God upon their souls, nor visited with *secret touches* of the heavenly *grace* in the *sermons* they hear; which are oftentimes so far from *inculcating* even the notion of such divine, efficacious and sensible *operations* of God in their souls, that they seem to deny the same; and so men rest contented with some meer *notions* and *speculations* of religion, and the observation of some *ceremonies* and *externals*, some *outward shews* and *appearances* of godliness, without the *real power* of it, please themselves with a *shell* without the *kernel*, a *profession* without *possession*, a name to live while dead in trespasses and sins; for nothing but the *sensible* and *experimental operations* of God in us, can *quicken* our souls to him, can purify our hearts, can make *new creatures* of us, give us a *new* and *spiritual life*, raise our affections from *earth* to *heaven*, give us a taste and relish of *divine things*, satiate the vast and noble desires of our souls, make us subjects of *God's kingdom* of *grace* here, and heirs of his *glorious kingdom* hereafter.

Wherefore

Wherefore *men* that would *teach religion*, must themselves be first *taught of God*; must go to *Christ's school*, must come under the discipline of his *Holy Spirit* in their own hearts; must retire to, and attend his *operations* there; must mortify the *deeds of the body* by his *Spirit*; must crucify the *flesh* with the *affections* and *lusts* thereof; must put off the *old man which is corrupt*; and then they must put on the *new man which after God is created in righteousness and true holiness**, live and walk in the Spirit, that they may be anointed by the Spirit to *preach liberty to the captives* of sin and Satan, and the *opening of the prison to them who are bound*, (by iniquity) to *proclaim the acceptable year of the Lord*,† the salvation that is offered, and made eligible by our Lord, who atoned for our sins in dying for us, without us; and knocks at the door of our hearts for an *entrance within us*, to save us from our *sins*, to redeem us from all iniquity, and purify us for his own service.

Men thus *taught of God*, and anointed by his Spirit to *preach the gospel*, will

* Eph. iv. 22, 24. † Isai. lxi. 1, 2.

be able to declare to others *what God hath done for their souls* * ; to tell them how they shall get dominion over their *vile lusts and passions*, and have a new heart and a new nature ; and where it is that Christ *feedeth his flock, and causeth them to rest at noon*, † they themselves being witnesses of these things. They will not then speak of the *things of God*, from meer hearsay, nor from *divinations* of their own brain ; but from what they have seen and felt of the *word of life*, and do continue to *feel and witness* ‡ in their own souls.

Their testimony will be a living testimony : the impressions the *divine Spirit* makes on the powers and capacities of their own souls, will be the *source* or *spring* of their *ministry*, which coming from God, will have a natural tendency to *lead to God*. The virtue and life which will be in their *words*, will reach to *dead souls*, and tend to the awakening them out of their *sinful slumbers*, to open their *blind eyes* and *unstop their deaf ears* ; to dilate those noble powers and faculties of their souls, which have been locked

* Psal. lxvi. 16. † Cant. i. 7. ‡ 1 John i. 1, 2.

up in sensuality and brutal lusts ; that the *light* of the glorious gospel of Christ may shine into their hearts ; that in truth and reality, they may be turned from *darkness to light*, and from *Satan's power to God* ; that so they may indeed receive *remission* of their sins, and an *inheritance among them which are sanctified* * ; and actually and truly be partakers of those glorious and ineffable manifestations, emanations and sensations, of the luminous operative and intimate presence of God in their souls in this life, and be prepared for that which is to come.

Such a *ministry* as this, is truly edifying and comfortable to men, in which the wisdom and wit of man has so little hand ; and the *divine Spirit* presides, governs, directs and animates the *minister* : who sets him to work, and manages him in that *holy vocation* ; not for gifts and rewards, not for the riches, honour, dominion and government of this world, but *for the discharge of a good conscience towards God*, with an eye singly to the carrying on the *work* of God, to promoting the business, enlarging and esta-

* Acts xxvi. 18.

blishing of the *kingdom* of God, a *spiritual kingdom*, a *kingdom* that is not of this world, which is in truth and reality, the blessed *kingdom* of our gracious Redeemer; the heavenly *kingdom* of our adorable Lord and Saviour Jesus Christ: which God in his infinite mercy, grant may come more and more into the hearts of men, that his *will may be done in earth as it is done in heaven*, to his glory and the salvation of the souls of men.

And as all Christians allow, that the *apostles* and *primitive ministers* of the gospel, were *such ministers*, were so enlightened, wrought upon, and guided by the *holy Spirit* as aforesaid; so I cannot see any just reason, why we should not esteem the *immediate* and *sensible* influences and operations of the *divine Spirit*, to be as necessary for *ministers now*, since the kingdom of Christ is still the same, and the business of that kingdom the same, and men now have as much need of the holy Spirit as they had then. And such a sense of this weighty subject, we may find expressed by the following authors, whom, among many others that might be mentioned, I thought not unworthy my readers notice and observation.

‘ Whoever

‘ Whoever *teacheth* (saith Dr. Gell)
‘ before he himself be *taught* of God,
‘ whoever will rise up to draw *disciples*
‘ after him, before the *Day-star* be risen
‘ in his heart, he may *teach* others, but
‘ God *teacheth not by him*. Vol. i. fol.

231.

‘ It is impossible to give true testimony
‘ of Christ, unless we know and feel him
‘ *livingly* acting in us, in his work and
‘ deed, unless we can truly and experi-
‘ mentally say, *that we have seen and*
‘ *bear witness*, 1 John i. 2. Ibid. fol.

295.

‘ Those (saith he) who are *authorized*
‘ by our Lord to *teach*, are *chosen vessels*;
‘ such are the *scribes taught to the king-*
‘ *dom of God*, who are taught by God
‘ what they teach the people: But to the
‘ *wicked*, saith God, *Why dost thou teach*
‘ *my law, or take my covenants within thy*
‘ *mouth**? Ibid. 410.

‘ The *labourers* (says he) are very averse
‘ and unwilling, and therefore there is
‘ more than ordinary need, that the *Lord*
‘ *move them powerfully by his Spirit*, and
‘ therefore the Greek words are *ἐκάλουν*

* Psal. l. 16.

‘ and the same words again * in the pre-
 ‘ sent tense *ἵνα ἐκβάλῃ* that he *cast out* or *thrust*
 ‘ *out labourers into his harvest*: Labour-
 ‘ ers in God’s harvest must be sent. How
 ‘ can they labour, *how can they preach*,
 ‘ *except they be sent*? † Paul the great
 ‘ apostle, *who laboured more than they all*,
 ‘ he rejects man’s mission ‖: *Not of men*,
 ‘ *nor by man*. Yea the great apostle of
 ‘ our profession, Christ Jesus, he is sent
 ‘ by his Father: and so no doubt he was
 ‘ called of old *שלח* *Missus* ‡ which we
 ‘ read *Shilo*, for so *V. L.* until *Shilo*
 ‘ come: *donec veniat qui mittendus est*;
 ‘ *till he come who is to be sent*. Who
 ‘ sends them? The Father, he is Lord of
 ‘ the harvest, thus 1 *Cor.* xii. 28. which
 ‘ is ascribed to the Son §; and the Spirit
 ‘ saith, *separate to me Barnabas and Saul***
 ‘ It is horrible presumption for man to
 ‘ take this honour to himself: it is the
 ‘ Father, Son and Holy Spirit: it is the
 ‘ academy, the great Sanhedrim and
 ‘ council of Heaven; not any university,
 ‘ not all the universities upon earth, that

* *Lukex.* 2. † *Rom.* x. 15. ‖ *Gal.* i. 1. ‡ *Gen.* xlix. 10.

§ *Eph.* iv. 11. ** *Acts* xiii. 2.

‘ can send forth such labourers into
‘ God’s harvest. *Ibid.* 200.

‘ But (saith he) he hath received that
‘ gift, by *the laying on of the hands of*
‘ *the presbytery* *. -

Answer, That may well be questioned,
‘ since *nihil dat quod non habet*; *nothing*
‘ *can give that to another which it hath*
‘ *not itself*. Vol. i. fol. 231.

‘ Let every one (saith he) consider
‘ well, whether he know Christ thus,
‘ (*i. e.* experimentally) yea or no, before
‘ he confess him; otherwise to prate or
‘ talk of him before thou art conforma-
‘ ble to his death, and not partaker of
‘ his divine nature, thou speakest what
‘ thou knowest not, and bearest false
‘ witness of Christ. *Ibid.* 579.

‘ The Spirit must first ipeak to the
‘ minister, before the minister can speak
‘ to the people. *Ibid.* 680.

‘ Who (saith he) sends him (*viz.* the
‘ preacher) who but God who reaches to
‘ the heart? Then from the Spirit to the
‘ Spirit? Alas! Men run before they are
‘ sent, and are sent out by them who are

‘ not sent themselves: an Hydra. *Vol. ii. fol. 244.*

‘ They who have heard the Lord (saith he) ‘ are the only fit witnesses to ‘ testify and confirm the gospel — any ‘ kind of knowledge is not enough for a ‘ witness of the gospel: the devils ‘ knew Christ, yet Christ rejected the ‘ devils skill, wherefore the Lord would ‘ not suffer them to testify of him: ‘ —the gospel being the doctrine of ‘ life and salvation, which is life. *Syr.* ‘ it cannot well be taught and preached ‘ by any but such as live in it. *Ibid. 552.*

‘ Truly (says he) unless they who ‘ publish the great salvation, first hear ‘ him, even the Lord himself, and obey ‘ his word, what credit can be given to ‘ what they say? What can they publish but their own readings, and ‘ their own hearsay? As the Lord ‘ speaks of the false prophets*, *St. Paul* ‘ prophesieth of such under the gospel † ‘ and *St. Peter* ‡; and therefore the apostle ‘ tells the *Ephesians*, that *Christ Jesus* ‘ came and preached unto them §. *Ye have*

* Jer. xiv. 14. † Acts xx. 29. ‡ 2 Pet. ii. 1.

§ Ephes. ii. 17. and iv. 20, 21.

‘ not so learned Christ, if ye have heard
 ‘ him, and have been taught of him. And so
 ‘ he spake from Heaven to the Hebrews *.
 ‘ Now if it be necessary that Christ in the
 ‘ Spirit, and by his Spirit, speak to, and
 ‘ teach the people, and they hear him,
 ‘ and be taught by him, how much more
 ‘ is it necessary, that he also teach the
 ‘ teachers themselves, that they hear him
 ‘ and be taught of him. *Ibid.* 553.

Hear this author once more. ‘ *A*
 ‘ fountain sendeth not forth bitter waters
 ‘ and sweet. † This is specially their fault,
 ‘ who speak their hearsays; such as talk
 ‘ of far countries with a great deal of
 ‘ confidence, which they never saw, such
 ‘ as speak of good things whereof they
 ‘ have no share, bear false witness; they
 ‘ tell tales, though they speak what is
 ‘ truth; for to lie *formaliter*, is to speak
 ‘ what is contrary to our mind, and the
 ‘ truth whereof we are persuaded; there-
 ‘ fore the evil spirit was silenced ‡ and the
 ‘ spirit of divination cast out, and the
 ‘ time shall come when God will make the
 ‘ diviners mad, when men shall not dare
 ‘ to speak what they read only, as water

* Heb. xii. 25. † Jam. iii. 11. ‡ Mark i. 25.

‘ out of a cistern, but *Acts* ii. 4. ἀποφθίγγουσιν
 ‘ and then they shall not dare to speak
 ‘ what they take up *upon trust*, for truth;
 ‘ but what God hath wrought in them
 ‘ and by them* ; when that of the apostle
 ‘ shall be obeyed, *let him that speaketh,*
 ‘ *speak as the oracles of God* †, as one that
 ‘ hath *Urim* and *Thummim* in his breast;
 ‘ when they shall not dare to speak, but
 ‘ what they are inwardly moved to speak
 ‘ by the Holy Ghost.’ *Ibid.* 566.

And *Monro* in his *Just Measures of the Pious Institution of Youth.* Part i. p. 7 to 9 says,

‘ Every body will be sensible, that
 ‘ when a *youth*, who as soon as his capacities did begin to appear, began also
 ‘ to be instructed in the *principles*, and
 ‘ trained up in the serious practice, of
 ‘ *religion*; who hath been taught the
 ‘ excellency and worth of the soul, and
 ‘ the methods by which it must be carried to this blessed end for which it
 ‘ was designed; who professes not meerly
 ‘ a notional knowledge, but the reality
 ‘ and substance of divine things; and
 ‘ who in his own experience has felt the

* *Rom.* xv. 18. † *1 Pet.* iv. 11.

‘ power and efficacy of divine truths;
 ‘ seen the beauty of the ways of wisdom,
 ‘ and tasted the pleasures of walking in
 ‘ them : I say, every body must be sen-
 ‘ sible, that when such a *youth* comes
 ‘ afterwards to be advanced to the *pas-
 ‘ toral charge*, he will be an eminent and
 ‘ noble instrument for promoting the
 ‘ good of souls. His conversation will
 ‘ be shining and flagrant, because a liv-
 ‘ ing and unaffected piety is the princi-
 ‘ ple of all his actions; his *discourses*,
 ‘ whether public or private, will be
 ‘ *savoury*, and attended with force, for
 ‘ he speaks what he *feels*; his diligence
 ‘ indefatigable, having a *deep sense* both
 ‘ of the preciousness of the souls of men,
 ‘ and how difficult it is to rescue them
 ‘ out of the entanglements of sin and
 ‘ vice ; his prayers fervent and frequent,
 ‘ as well knowing, that though he *plant*
 ‘ and water, yet ’tis God that gives the
 ‘ *increase*. But on the other hand, when
 ‘ a sort of *young sparks* undertake the
 ‘ *sacred function*, whose minds have
 ‘ never been formed according to the
 ‘ maxims of Christian piety ; who have
 ‘ not been under any *regular discipline*,
 ‘ but all along permitted to follow the
 ‘ *swing*

• *swing* of their *natural inclinations*, to
 • please and gratify all the appetites of
 • flesh and blood, and corruption without
 • controul; who have no *experience* of
 • divine things, nor any other know-
 • ledge of the truth of religion, but
 • what is *speculative* and *superficial*, *dry*
 • and *jejune*; and are so void of skill in
 • the conduct of souls, that they scarce
 • know any thing of their duty in that
 • regard, unless it be to *patch* up a *dis-*
 • *course*, which by its *studied periods*, and
 • high flown *sallies*, exceeding the capa-
 • city of the vulgar, may tickle the ears
 • of some nice hearers, but not *touch*
 • the *hearts* of any; it is easy to see
 • how fatal the consequences of such
 • *advancements* may be to the church,
 • and the souls of men: for it is plain,
 • that they of this *kidney* are more cal-
 • culated to propagate irreligion and vice,
 • than to advance the interests of piety
 • and an holy life. The *spirit* and
 • *maxims* of the world, according to
 • which they have been educated, will
 • now begin to appear, and betray them
 • into such shameful immoralities, as will
 • *expose* their *character* to contempt and
 • scorn; *baffle* all their exhortations, ren-
 • der

‘ der every thing they say in favour of
 ‘ religion, not only ineffectual, but even
 ‘ ridiculous too; make the less thinking
 ‘ take up with false notions of piety;
 ‘ and to conclude, that since the pastor
 ‘ does nothing but talk and discourse of
 ‘ religion, it will be enough for them to
 ‘ hear what he says; and in fine, give
 ‘ ground to *atheistical* and *profane* wits to
 ‘ cry out of *priest-craft*, of *cheat* and
 ‘ *imposture*. And indeed if the causes of
 ‘ that *Atheism* and *Libertinism*, which
 ‘ at present abound in the Christian
 ‘ world, were seriously inquired into, I
 ‘ make no doubt, but the sad miscar-
 ‘ riages of the ministers of religion,
 ‘ would be found to be a principal
 ‘ one.’

And he adds, p. 47. ‘ It is necessary,
 ‘ that they should be practically ac-
 ‘ quainted with religion, have felt its
 ‘ divine powers and mighty efficacies,
 ‘ and exemplify its heavenly precepts in
 ‘ their own conversations: for it is this
 ‘ that will both inspire them with *zeal*
 ‘ and *diligence*, and give force and au-
 ‘ thority to what they recommend.
 ‘ When one speaks of religion from his
 ‘ own experience, and because it is
 vitally

‘ vitally seated in his heart, there is a
 ‘ certain secret and engaging efficacy that
 ‘ accompanies what he says.’

Again, in p. 49. he says, ‘ Alas ! it is
 ‘ because there is so little of this *heavenly*
 ‘ *fire* in the hearts of men, that they
 ‘ are so *careless* and *unconcerned* about the
 ‘ good and welfare of those souls they
 ‘ have the charge of, and indifferent
 ‘ whether they sink or swim. In a word
 ‘ (says he, p. 50.) they should entirely
 ‘ depend on God for his divine aids.’

C H A P. X.

*Of the Spiritual Baptism of Christ, and
 his Divine Supper.*

A *Clean heart* and a *new nature*, are
 the great qualifications necessary to
 the felicity and happiness of mankind.
 Impurity of heart and a corrupt nature,
 ever were, and ever will be, the cause of
 God’s controversy with men, stained
 with guilt, and immersed in sensuality,
 walking after the flesh, and living with-
 out

out the life of God in their souls; a deplorable and miserable condition; out of which all the external washings and works in the world cannot recover or restore man, and give him that purity of heart, and rectitude of desire and will, as is well pleasing to God. The ceremonial washings and external observations of the law, things of God's own appointment, had not that power in them, nor were ever intended by him, but as a kind of types and figures of inward purity and rectitude, of the work of the divine spirit in the soul, and of him who was to come and cleanse the heart, who was able thoroughly to purge the floor, and make the inside clean indeed. The Royal Psalmist seems very sensible of the ineffectualness of all external ceremonies and performances for this so needful a work; and therefore he cries out very earnestly and ardently for heavenly help, saying, *Create in me a clean heart, O God, and renew a right spirit within me**: agreeable to which the author to the *Hebrews* saith, *The Holy Ghost this signifying, that the way into the holiest of all,*

* Psalms li. 10.

(in the dispensation of the law) *was not yet made manifest, while as the first tabernacle was yet standing, which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as appertaining to the conscience, which stood only in meats and drinks, and divers washings, and carnal ordinances (rites or ceremonies, as the marginal reading is) imposed on them until the time of reformation**. For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect †. There is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof ‡ : which are a shadow of things to come, but the body (or substance) is of Christ §.

To expect holiness of heart should be produced in us by any creature or element without us ; that our souls should be nourished up to eternal life by external food ; is greatly to deceive ourselves. God

* Heb. ix. 8, to 10. † — x. 1. ‡ — vii. 18.

§ Col. ii. 17.

hath not so changed the nature of things, as to make those things capable of doing such a work now, which they were not capable of heretofore; to make things that were then weak and unprofitable, to be now strong and profitable; things that were then carnal ordinances, rites or ceremonies, to be now spiritual powers; things that were then at best but shadows of good things, to be now the good things themselves; things which were then but to continue for a time, to be now of perpetual obligation.

And these who are so weak (in my opinion) as to think that our Saviour, did take some of the *Mosaick rites* or *ceremonies* into his *gospel church*, yet surely cannot be so strong in their own opinion as to believe that they are altered in their nature; but that they remain still to be only *ceremonies*, which have not the power of purging and feeding our souls, and therefore cannot be *essentials* of his religion.

Doctor *Hammond* in his Annotations on *Mat. iii. 11.* having spoke of the Jews use of *Water Baptism*, adds ‘ ’Tis now
 ‘ most easy to apply it to the practice of
 ‘ *John*, and after of *Christ*, who certainly
 ‘ took

‘ took this ceremony from them. For so
 ‘ he expressly calls it. *Fol.* 14.

And he says, ‘ Christ came to review
 ‘ and reform (the religion of the for-
 ‘ mer age) to bring substance instead of
 ‘ shadows—to require the substantial
 ‘ duties instead of the shadows, that
 ‘ darkly signified them. *Fol.* 26.

Which therefore must be of the nature
 of indifferent things, considered in them-
 selves, without inherent goodness; and, as
 such, mankind may use or disuse them as
 they are *persuaded in their own minds*,
 without offending God, and about
 which they should not be offended one
 with another.

True it is, that men who love *dominion*
 and their own *interest*, are ever most zeal-
 ous for *ceremonies*, and things that they
 claim to have the only power of dispens-
 ing to others; they would have *ceremo-
 nies make Christians, confirm Christians,
 feed Christians, absolve Christians, and
 intitle them to Heaven; yea wash away
 their sins and give life to their souls; and
 that they only have power to give efficacy
 to such ceremonies, and to administer
 them. On account whereof they claim
 dominion over mankind; and a right to be*
richly

richly paid by them, or otherwise to send them to hell, or turn them out of God's favour. This is to *pervert* the religion of humble and holy Jesus, to make *external rites and ceremonies* of the *essence* of his laws, and the *grandeur, dominion and riches of this world*, of the nature of his kingdom; who said, *My kingdom is not of this world* *.

The great apostle of the Gentiles says, *Meat commendeth us not to God; for neither if we eat are we the better; neither if we eat not are we worse* † This holds good as to all *sacramental, or ceremonial external eatings* whatsoever. *For the kingdom of God is not meat and drink, but righteousness, peace, and joy in the Holy Ghost* ‡.

And the *baptism that saveth, is not the putting away the filth of the flesh, but the answer of a good conscience towards God* §; which is the *washing of regeneration, and the renewing of the Holy Ghost* ||.

This baptism is the baptism of Christ, his spiritual baptism with the Holy Ghost and spiritual fire of the divine Word,

* John xviii. 36. † 1 Cor. viii. 8. ‡ Rom. xiv. 17.

§ 1 Pet. iii. 21. || Tit. iii. 5.

burning

burning up the impure stuff and combustible things of sin in our hearts, and washing them from the filth thereof; and is contradistinguished from the ceremonial washing of *John the Baptist*, with water, even by *John* himself; who said, *I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost, and with fire, whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner: but he will burn the chaff with unquenchable fire**. I indeed have baptized you with water, but he shall baptize you with the Holy Ghost †. For as in the commission given by Christ to his apostles, *Go teach all nations, baptizing them in (or rather into) the name of the Father Son and Holy Ghost ‡*. Water is not mentioned, so it is very reasonable to think, that water is not intended, since as is just now proved that was not *Christ's* but *John's baptism*; but that our Saviour intended his own spiritual baptism; which *Dr. Dell* undertakes to prove at large in his *Doctrine of Baptisms*, to to which I refer. And *Dr. Gell* in his

* Mat. iii. 11, 12. † Mark i. 8. ‡ Mat. xxviii. 19.

Remains, observes that the *Chaldee* word which our Lord used, שָׁבַל, signifies to dip, as meat in sauce. So that to baptize (saith he) is to season the soul with the doctrine of the Father, Son, and Holy Ghost. Vol. ii. fol. 341.

As the apostle *Peter* baptized the Gentiles; of whom it is said, *While Peter yet spake, these words, (i. e. words concerning Christ, and faith in him for the remission of sins) the Holy Ghost fell on them which heard the word**; and *Peter* himself relates it thus, *As I began to speak, the Holy Ghost fell on them, as on us at the beginning: then remembered I the word of the Lord, how that he said, John indeed baptized with water, but ye shall be baptized with the Holy Ghost†.*

The great apostle of the Gentiles thanked God that he had made but very little use of *water baptism‡*; from which it is evident, he did not take it to be intended in the command||, but that it was a matter of meer compliance with a Jewish ceremony, both in him and the rest of the apostles. For (says he) *Christ sent*

* Acts x. 44. † — xi. 15, 16. ‡ 1 Cor. i. 14, 16.

|| Mat. xxviii. 19.

me not to baptize, but to preach the Gospel.

The ever memorable *Hales* says, ‘ Let
 ‘ us not deceive ourselves, for neither
 ‘ is *ceremony* now, neither was *sacrifice*
 ‘ then (that is before Christ came), es-
 ‘ teemed necessary, neither was the com-
 ‘ mand of God concerning it, by those
 ‘ to whom it was given, ever taken to be
 ‘ peremptory.’

For proof of which he quotes *Chrysos-
 tom*, and brings in *David* saying to God,
 ‘ *Thou requiredst not sacrifice, else would*
 ‘ *I have given it thee ; thou delightest*
 ‘ *not in burnt-offerings : The sacrifice of*
 ‘ *God is a broken spirit ; a troubled and*
 ‘ *contrite heart, O God, thou dost not*
 ‘ *despise.* After the revolt (says he) of
 ‘ *Jereboam* and the *ten tribes* from the
 ‘ house of *David*, there were many de-
 ‘ vout and religious persons in Israel, and
 ‘ yet we find not that they used the out-
 ‘ ward form of worship which was com-
 ‘ manded. *Elias* and *Elizeus*, two great
 ‘ prophets in Israel, did they ever go up
 ‘ to *Hierusalem* to worship? *Obadiab* a
 ‘ great courtier in King *Abab's* court,
 ‘ and one that feared the Lord exceed-
 ‘ ingly,

‘ ingly, the *seven thousand* which bowed
 ‘ not their knees to *Baal*, when came
 ‘ they up to the *Temple* to offer? A thing
 ‘ which doubtless they would have
 ‘ done, if they had understood the com-
 ‘ mandment of God in that behalf, to
 ‘ have been absolute indeed.’ See his
 sermon in his *Golden Remains* on these
 words, *My kingdom is not of this world.*
 p. 203, 204.

Dr. Gell says, ‘ That St. Paul told the
 ‘ *Galatians*, that their ceremonial obser-
 ‘ vations were *weak and beggarly elements*
 ‘ * such as could not nourish nor
 ‘ strengthen the soul with *grace*. And
 ‘ (says he) the same we may say of all
 ‘ *ceremonies*, in themselves considered;
 ‘ whether they be, first, such as the
 ‘ church enjoins; or, secondly, such as
 ‘ they *observe* who oppose them, and
 ‘ oppose the church in opposing them.
 ‘ In themselves they are no other, whose
 ‘ *only worth* is in their serviceableness,
 ‘ and signification of *better things*; and,
 ‘ therefore, he that is taken with these,
 ‘ in themselves considered, feeds, as it
 ‘ were, on the *husks and chaff*; and ne-
 ‘ glects the corn; he admits, as it were,

* Gal. iv. 9.

‘ the dish, and tastes not of the *meat* :
 ‘ These, in themselves, are the *meat* that
 ‘ *perish*, vain and empty things, which
 ‘ shall not profit us in the latter end :
 ‘ *The heart must be established with grace,*
 ‘ *and not with such meat.* Vol. I.
 fol. 348.

‘ Observe then (says he) what esteem
 ‘ the *Spirit of God* hath of a ceremonial
 ‘ worship ; if rested in, all such *services*,
 ‘ though God’s own *institutions*, are old
 ‘ things : and shall we think that *Chris-*
 ‘ *tian ceremonies*, if rested in, are better ?
 ‘ ——— This was St. *Paul’s practice*, and
 ‘ is and ought to be the duty of every *mi-*
 ‘ *nister*, to warn the people committed
 ‘ to his charge, touching the nature of
 ‘ these old things, that they are such,
 ‘ that they are transitory, and that they
 ‘ ought to *pass away from such as are*
 ‘ *new creatures.* Vol. II. fol. 196.

‘ All the *ceremonies* in the world can-
 ‘ not adequately signify unto us *heavenly*
 ‘ *things*, but are at the best only *shadows*
 ‘ of them, as the Apostle calls them ;
 ‘ like the painters first rude draught of a
 ‘ picture with a coal : and therefore as the
 ‘ *shadows* are the longest at the rising and
 ‘ setting of the sun, so are these *ceremo-*
 ‘ *nial shadows.*

‘ They

‘ They were longest in the rising of
 ‘ the *Jewish* and *Christian Church*; if
 ‘ they should grow long again, and we
 ‘ repose trust in them, it might be fear-
 ‘ ed (which God avert) the Church
 ‘ would set with them. *Ibid.* 198.

‘ For be it granted (says he) though
 ‘ these ceremonial old things preserve
 ‘ the *spiritual truth*, as *shells* and *skins*
 ‘ preserve the *pulp* and *kernel*, yet that’s
 ‘ but till the fruit be ripe, and then these
 ‘ are neglected and cast away. *Ibid.*
 fol. 230.

‘ This reproves those who dote about
 ‘ *types* and *figures*, and look not for the
 ‘ fulfilling of them in themselves by
 ‘ Christ. *Ibid.* 265.

And *Burnet* in his second letter to *Law*,
 says, ‘ For even they (*the sacraments*) are
 ‘ not strictly *means* of *grace*, nor does
 ‘ our salvation absolutely depend upon
 ‘ them. P. 83.

‘ *St. Peter* (says he) entirely confirms
 ‘ this notion of *Baptism*, 1 *Epist.* iii. 21.
 ‘ where he expressly lays our salvation not
 ‘ on the *outward sign*, but on the *inward*
 ‘ *disposition*: *Baptism* (says he) *doth also*
 ‘ *now save us* (not the putting away the
 ‘ *filth of the flesh*, but the answer of a
 F 3 ‘ good

‘ good conscience towards God) by the resurrection of Jesus Christ. P. 85.

‘ It was necessary (says he) that the Apostles should be sent to preach the gospel to all nations, baptizing them, &c. But, that therefore it is still absolutely necessary to be baptized by one of a particular sect, or succession of men, does not in the least follow; especially considering, that no mention of this necessity, or even intention, is ever once made throughout all the writings, either of the *Evangelists* or of any of the *Apostles*. P. 166, 167.

And speaking of the Supper, he says, ‘ The effect of this prayer, (meaning what is called the prayer of consecration, page 42.) is not CONVERTING the bread and wine into means of grace, by a human benediction. CONVERTING is a term (says he) I can never hear without fearing that, by degrees, the old doctrine of *transubstantiation* is to be stolen in upon us again; yet you (says he to *Law*) seem to be particularly fond of it. But there is no such CONVERSION wrought by the prayer of consecration, nor are there any means
‘ of

‘ of grace there (says he) but the *disposition* of the hearts. P. 43.

To which he adds afterwards, ‘ Here is no immediate necessity of any *minister*: and so we do not find expressed any intention that there should be any: our Saviour gives no *commission* to any to be such, as he did in *Baptism*; nor do the *Apostles* any where intimate that there ever was any such *minister* of this *sacrament* in their time, or leave any directions about chusing or appointing *one* to their *followers*, or *appointing* any themselves for this purpose. P. 167, 168.

‘ And (says he) far be it from me, or from any christian, to take upon us to judge or condemn those, who after such a measure of *industry* in finding truth, as human prudence and ordinary discretion, as Mr. *Chillingworth* states it, advises them to, do not and cannot satisfy themselves, that *Christ* has required the continuance of those *outward actions* which he never laid any stress upon, but as signs of inward *good dispositions*.——I dare the less do this (says he) when I observe what plain difference our Saviour himself has

‘ placed between the *thing* and the *sign*
 ‘ of it *;—and farther, when I con-
 ‘ sider, how small a weight is laid on
 ‘ these TWO CEREMONIES of his own
 ‘ institution (says he) in the gospel, in
 ‘ comparifon of the great weight which
 ‘ is there laid on matters of quite another
 ‘ nature; how often the one is spoken
 ‘ of, and insisted upon, and how feldom
 ‘ the other. Though I confess, to those
 ‘ who believe them to have been *appoint-*
 ‘ *ments of Christ's*, designed to continue
 ‘ to the end of the world, they become
 ‘ necessary; infomuch as all *obedience* to
 ‘ Christ is necessary to the *salvation* of
 ‘ Christians, but not for any thing in
 ‘ the *ceremonies* themselves. P. 164,
 165.

As the real and substantial *Baptism* of
 Christ, is a spiritual work in the soul, a
washing the heart from wickedness †, a
cleansing within ‡, a *purifying of the*
heart ||, a *cleansing from all unrighteous-*
ness §, a being *baptized by the Spirit* ¶,
 which Spirit, therefore, must be turned
 unto in our hearts, minded, attended,
 depended upon, submitted unto, and fol-

* Mark xvi. 16. † Jer. iv. 14. ‡ Mat. xxiii. 26.
 || Jam. iv. 8. § 1 John i. 9. ¶ 1 Cor. xii. 13.

lowed in his divine operations, as one that is come to do that in us, which men by all outward and ceremonial washings could not do for us; as one that is come to make *new creatures of us* *, to create in us *clean hearts* †, to give unto us a *new heart*, and put a *new spirit within us* ‡; in a word, to make us sons of God, and heirs of heaven; this is the *spiritual Baptism* of Christ, this is the initiating ordinance to membership in Christ's church, to the immunities of his kingdom of grace in this world, and the inconceivable joys and felicities of an eternal inheritance in heaven; so, the true and *spiritual Supper* of Christ, is a feeding and partaking of food and nourishment from heaven, which they who are born from above, do receive from the immediate hand of God, in their waiting on him, and hungering and thirsting after it: he hears the cries of these panting souls, who being *born not of blood, nor of the will of the flesh, nor of the will of man, but of God* §, cannot live upon, or be satisfied with, any thing that is of man, any thing that he can give;

* 2 Cor. v. 17.

† Psal. li. 10.

‡ Ezek. xxxvi. 26.

§ John i. 13.

any external ceremony, or any of the creatures; but God only, and the things which come immediately from him. These are the souls who have opened their hearts to the knocks of Christ; into whom he comes, and with *whom* he sups, *and they sup with him**. These partake of that delicious and satisfying *feast of fat things, which God hath made in his holy mountain for all people*†: 'tis a *feast* that all are *invited* to, a feast sufficient for all, and a feast that all who are born of God, of the incorruptible seed and word of God, and have longing and ardent desires after, shall be satiated with. Hear the invitation and promise of God, *Ho! every one that thirsteth, come ye to the waters, and be that hath no money; come ye, buy and eat, yea, come buy wine and milk without money and without price. Wherefore do you spend money for that which is not bread? and your labour for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness*‡. The Spirit and the Bride say Come, and let him that heareth say Come, and let him that is athirst come,

* Rev. iii. 20. † Isa. xxv. 6. ‡ Isa. lv. 1, 2.

and whosoever will, let him take the water of life freely *. In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink. He that believeth on me as the scripture hath said, out of his belly shall flow rivers of living water: but this spake he of the Spirit, which they that believe on him should receive †.

Then Jesus said unto them, Verily, verily, I say unto you, except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you (you are dead as to the life of God in your souls). Whoso eateth my flesh and drinketh my blood hath eternal life (in the beginnings of it), and I will raise him up at the last day (to the full fruition of it). For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood, dwelleth in me and I in him: which cannot be said of any outward, sacramental, or ceremonial eating and drinking; because all then, howsoever wicked, who partake thereof, would dwell in Christ, and Christ in them: a preposterous thought! As the living Father hath sent me, and I live by the Fa-

* Rev. xxii. 17. † John vii. 37, to 39.

ther; so he that eateth me even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna and are dead, he that eateth of this bread shall live for ever.*

This is the food that nourisheth up the soul to eternal life, which is not tied to any outward ceremonial eating, but is received by the faithful, when and where-soever their souls are heartily breathing to God for it, under preparations meet for so sublime a favour. Which Dr. Gell makes to be the end of the outward ceremony, saying, ‘ *As often as ye eat this bread and drink this cup, ye shew forth the Lord’s death until he come. Why? He is with us always to the end of the world. Until he come therefore (says he) is until his life appear in us; for (adds he) our receiving of the sacrament is our profession of conformity unto the Lord’s death, until he come and live in us. Vol. II. fol. 68.*

And as his coming and living in us may be, and is, witnessed in the disuse of that ceremony; and the Apostle leaves it with so much indifference, saying only, *as often*

* John vi. 53, to 58.

as ye eat this bread, &c. and as this ceremony has been made the occasion of much bloodshed, and more quarrels and controversies, than perhaps any other thing besides; and as it is not very likely that Christians will be ever agreed about it; it may as justifiably be laid aside, as the *brazen serpent* made by *Moses* at the commandment of God, was broken without any express authority from him, upon the misuse of it; as God knows this ceremony hath been, and is misused by most churches, if not all, who are zealous for it.

Some worshipping of it, some kneeling to it, and yet making it a test for a worldly calling; and others too much resting on it, expecting from it more than is to be found in it; it seems high time that men should be called from the shadow to the substance, from outward ceremonies to inward truth and purity, to seek Christ, where he is to be found; not in figures and types, but in substance, in pure hearts, in sanctified souls, in his own temple, *The minister of the sanctuary, and of the true tabernacle which the Lord pitched and not man**: that men may feel

* Heb. viii. 2.

his ineffable joys and satisfying consolations in their inward man, having the noble powers and capacities of their souls enlightened, quickened and filled with his luminous operative and intimate presence..

C. H A P. XI.

Of the Possibility and Necessity of keeping the Laws of God in this Life, by the Assistance of the Grace of God.

TO believe that God hath given us a Law to keep, which is either in its own nature, or through means of our corruption, impossible by *supernatural aid* to be kept, is to believe very preposterously of God, and to cast a very high and dishonourable reflection on his *justice* and *goodness*. To think that he hath given an *impossible law* to mankind, is to think he hath given them no law at all, because such a law can be no law to rational creatures. An impossible law is a *solecism*. A law that is impossible to be kept, is no law in itself, but must be void.

void from the beginning; as being entirely contrary to the reason and nature of things.

To think that the *grace* which is come unto us by Jesus Christ, is not sufficient to purify and rectify our natures, and enable us to keep his laws, since it was for our breach thereof that he died, and made atonement, on the only and absolute condition of our repentance and leading a new life; is to think very unbecomingly of his *great undertaking* for us, and to render him no Saviour at all. For if he be not a Saviour from sin, which is and ever was the cause of God's wrath towards men, his displeasure with them must needs remain; since he is of *more pure eyes than to behold iniquity*. The holiness of his nature will not admit any unholy creature to abide with him; and therefore as *Adam* when he broke the law of God, and defiled his heart, was driven from his holy presence; so the heart must be cleansed, and we must return to obedience to God's law, before we can approach him, and enjoy his *delightful presence* again.

For this end therefore, *Jesus Christ* gave himself for us, that he might redeem

*us from all iniquity (not from the guilt of it only, but from the act, from the thing itself) and purify unto himself a peculiar people zealous of good works**. He came to *finish the transgression, to make an end of sin, and to make reconciliation for iniquity, and to bring in everlasting righteousness †*. In a word, he came to *save his people from their sins* (not in their sins) ‡. And the beloved disciple seems very sensible of this important truth; for says he, *He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose* (therefore adds he) *the Son of God was manifested, that he might destroy the works of the devil §*.

'Tis the first and capital article in the creed of the kingdom of *darkness*, to believe the power of *satan* in us to be stronger in itself than the power of *Christ* in us; a more direct doctrine to perpetual bondage unto sin and *satan* in this life, cannot be invented; nor more opposite to the kingdom of God and its coming in the hearts of men. This is believing the devil is *almighty* in us instead of God, and

* Tit. ii. 14. † Dan. ix. 24. ‡ Mat. i. 21.

§ 1 John iii. 8.

that Christ in us is not able to dethrone him, and cast him out of the hearts of men: a doctrine contrary to that of our Saviour, who represents himself, and that very truly, to be *stronger* than the *strong man*, who hath long kept the house; as one that is *able to cast him out and spoil his goods**; and to that of the beloved disciple, who told the Christians, *greater is he that is in you, than he that is in the world*†.

To call upon men, to fight manfully against sin and satan; and yet at the same time to tell them they cannot conquer, by any aid they can have in this life, but shall infallibly be conquered; is as great a discouragement to *Christians* in the pursuit of *virtue*, as it would be to *military* men, to treat them after such a manner, in their calling; contrary to the wisdom and prudence of all commanders.

'Tis rendering *prayer* to God, for *help* and *strength* against inward corruptions and vicious habits, vain and to no purpose; and, in a word, strikes at the very vitals and essence of *religion*, at the kingdom and dominion of Christ in the *hearts*.

* Mat. xii. 29. Luke xi. 21, 22. † 1 John iv. 4.

of men: and is indeed a doctrine contrary to godliness and all goodness; which one would think could never have entered into the hearts of any men, but such as would make a *penny* of the *people's sins*, and are themselves immersed in impurity and darkness; such as are strangers to the *life of God* in their souls, such as are ignorant of the *power of divine grace*, and insensible of the efficacious *operation* of the *divine Spirit* in their own hearts, through neglect of attention to it, and dependance upon it; and in a word, such as have their heads filled with meer empty notions of God, without their hearts being turned to him.

For nothing can be more evident and plain, to a soul entered into the paths of virtue, than that God who hath begun this good work in them, is able to carry it on effectually, and compleat it; than that Christ who hath begun the work of holiness in their souls, is *able to perfect it**, to *thoroughly purge his floor†*, to *save them to the uttermost that come unto God by him‡*, to deliver them (entirely) from the bondage of corruption, and bring them

* 2 Cor. vii. 1. † Mat. iii. 12. ‡ Heb. vii. 25.

into the glorious liberty of the children of God *.

So that all the failures, miscarriages, and evils which men fall into, who in the main may seek after *virtue* and *eternal life*, must be ascribed to their want of watchfulness, to their want of dwelling with God, to their want of due subjection to the *divine Spirit* in their own hearts; and not to a necessity they are under of sinning, not to want of power in the divine Grace, to save them from it; but for want of their steady and constant adherence to that heavenly help; for want of application to God, *to be strengthened with might by his Spirit in the inner man* †. Man must place his sins to his own account, and his *salvation* from them to God's account: *that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever* ‡.

Would men accustom themselves to a daily and constant turning of their thoughts and minds from the external creation, from resting in the things of this world; and attend the holy influence

* Rom. viii. 21. † Eph. iii. 16. ‡ 1 Pet. iv. 11.

and operation of God in their own souls, they would by degrees feel a *new heart created* in them, a new and holy nature to be brought forth, and raised in their hearts; from which there would flow forth good thoughts and good actions as naturally as evil thoughts and actions do from a *corrupt and evil nature*.

This is the *new birth*. This is being *born again*. This is being born of God: that blessed change of heart so often mentioned, and so earnestly pressed in the holy scriptures; but alas! I doubt, very little minded by mankind.

This new heart will send forth a new life and *conduct*, and run *the way of God's commandments* * *with great delight and pleasure* †: the yoke of Christ is easy to it, and *his burden light* ‡, *his commandments are not grievous* to it §; but it is with such a soul in good measure as it was with our Lord, it's *meat to do the will of God* ||. Such souls are delighted and overcome with the fruition of God, they partake of heavenly dainties, and are filled with *joy unspeakable and full of glory* **; they *wait upon the Lord, and renew their strength*;

* Psal. cxix. 32. †. — cxix. 92. 143. Prov. iii. 17.

‡ Mat. xi. 30. § 1 John v. 3. || John iv. 34.

** 1 Pet. i. 8.

*they mount up with wings as eagles, they run and are not weary, they walk and are not faint**; and the glorious Lord will be unto them a place of broad rivers and streams †; to whom Christ will say, *Eat O friends, drink, yea, drink abundantly O beloved ‡*. The divine sensation such souls will have of God, will make them say to him, *thy love is better than wine §, in thy presence is fullness of joy, at thy right hand there are pleasures for evermore ††*.

SOME TESTIMONIES of modern authors to the *possibility* and *necessity* of keeping the law of God in this life by the *assistance* of the *grace* of God.

In the *Golden Remains* of the ever memorable *Hales*, in his sermon on *Peter's* fall, he says, ‘ For through the grace of him that doth *enable* us, we are stronger than he (the devil); and the policy of christian warfare hath as many means to beat back and defend, as the deepest reach of satan hath to give the onset. p. 135.

He saith, *St. Austin* was of opinion ‘ that it was possible for us, even in this

* *Isa.* xl. 31. †—xxxiii. 21. *Cant.* v. 1. ‡—§ *Ch.* i. 2.
†† *Psal.* xvi. 11.

‘ natural life, seconded by the grace of
 ‘ God, perfectly to accomplish what
 ‘ the law requires at our hands. *P.* 136.

In his sermon on these words, *I can do all things through Christ* (that enableth or) *which strengtheneth me**, he saith, ‘ Look, ‘ what strength we lost in *Adam*, that, ‘ with infinite advantage, is *supplied* in ‘ *Christ*. Page 147.

‘ Now (says he) what an error is it ‘ in us Christians, when we see the ‘ *principal* and *captain* sins so easily van- ‘ quished, to think the common soldier, ‘ or lesser sort *invincible*? For certain- ‘ ly, if the greatest sins be the weakest, ‘ the lesser cannot be very strong. *P.* 156.

On Psal. xxxix. 1. *I said I will take heed to my ways*, he saith, ‘ Many learn- ‘ ed men can delight themselves in dis- ‘ coursing of the weakneses of man’s na- ‘ ture, of the difficulty, yea impossibility ‘ of *keeping the laws of God*. Again (saith ‘ he) on the contrary side, should I say ‘ that we are bound to take up this (*dixi custodiam*) *resolution* with *David*, but ‘ with reservation, that in this life we

* Phil. iv. 13.

‘ can never be able to make it good ;
 ‘ I do not see what I could do more to
 ‘ dishearten, to deter men from enter-
 ‘ taining this lesson of *christian resolu-*
 ‘ *tion*, which (above all lessons in the
 ‘ world) I would have commended unto
 ‘ them. For what wise man will attempt
 ‘ that which he knows before hand to be
 ‘ *impossible*, p. 314.

‘ Is he bound, says he, to think it
 ‘ impossible? Shall he so discourage him-
 ‘ self from the happiest experiment in the
 ‘ world? I know many men hold it im-
 ‘ possible, and live accordingly : but I
 ‘ would have all under my charge to
 ‘ *hold it possible*, and to live as they meant
 ‘ to prove it. Page 319.

R. Bacon, Ph. who collected and set
 in order Dr. Rob. Gell's Remains, says in
 the *preface*, ‘ That he, the said Dr. Gell,
 ‘ preached before king Charles the first,
 ‘ on *Ephes. iv. 10.* at *New-Market* in the
 ‘ year 1631, a *bold discourse*, yet becom-
 ‘ ing him, testifying before the king, that
 ‘ doctrine he taught to his life's end ;
 ‘ *the possibility*, through grace, of *keeping*
 ‘ *the law of God in this life.*’

In above 200 several places of which
 collection I find the said *doctrine* taught,
 and

and shall accordingly present the reader with a few instances thereof.

‘ O! what a world of people, (says Dr. Gell) are tempted by the devil? What a world believe the devil, that he is stronger to destroy, than the *Lord Jesus* is to *save*: What a multitude are ready to stone *Joshua* and *Caleb*, and whoever are led of their spirit; who dare declare the *Power of God* and *his Spirit*, and say that they are well able to overcome and destroy satan, and tread him under their feet. *Vol. I. fol. 18.*

‘ He who commands thee this duty, (says he) *is the Way, the Truth, and the Life, the Wisdom, the one Law giver*, who knows what we are able to do, and therefore would not give us an *impossible law*. He is the power of God, he is ready to empower thee to all whatever he commands, only he requires that thou comply with him. *Ibid. 148.*

‘ We pray (says he) and are here taught to pray, that *God's will may be done on earth*, and that *so as it is done in heaven*; yet hold opinion that it cannot be *so done on earth as it is done in heaven*. Is it not evident, that the commandment
‘ of

‘ of the Lord is his will. * Is it not as
 ‘ manifest, that the Lord here (*Mat. vi.*
 ‘ *10.*) teacheth us to pray, that that
 ‘ *will* of the Lord may be done, and that
 ‘ on *earth* as it is done in *heaven*? Is not
 ‘ therefore such an opinion directly op-
 ‘ posite unto the manifest and exprest
 ‘ word of God? Can they who believe
 ‘ that the *will* of God is impossible so to
 ‘ be done, can they *pray in faith*? Do
 ‘ not they who teach that it is impossible
 ‘ that the will of God *should be so done*
 ‘ upon *earth* as it is done in *heaven*, do they
 ‘ not teach expressly contrary to the word
 ‘ of God? Do they not teach the doc-
 ‘ trine *not of faith*, but of *unbelief*? Can
 ‘ such be accounted *Ministers* of the *Gos-*
 ‘ *pel*, who teach directly contrary to the
 ‘ *Gospel of Jesus Christ*? *Ibid.* 156.

‘ They believe (says he) that the devil
 ‘ can make a perfect wicked man, but
 ‘ they believe not that it is possible the
 ‘ Lord, whom they confess Omnipotent
 ‘ and Almighty, that he can make a man
 ‘ *perfect*. Do they not ascribe more power
 ‘ to the devil than to God himself, *Ibid.*

239.

* Psal. xl. 8.

G

‘ Our

‘ Our Lord (says he) the Wisdom of
 ‘ God, and Righteousness of God, would
 ‘ not give a law that is *impossible*, nor
 ‘ blame men for omitting and not fulfilling
 ‘ that which is *impossible*, and not feasible
 ‘ to them. *Ibid.* 415.

‘ Wouldst thou obey even to the death
 ‘ of the cross; love the Lord thy God
 ‘ (says he) with all thy heart: there is
 ‘ no commandment of God impossible to
 ‘ him that loves. *Ibid.* 554.

‘ That it is possible (says he) through
 ‘ Christ to turn away from all our sins;
 ‘ and that all iniquities should be put a-
 ‘ way from us*, that we shall be justified
 ‘ and cleansed from all sins, yea, all
 ‘ things, &c. this is no *erroneous doctrine*,
 ‘ but the very same which was preached
 ‘ by the *Evangelists* and *Apostles*: That
 ‘ Jesus should be so called because *he*
 ‘ *should save his people from their sins*†.
 ‘ *That Jesus is the Lamb of God that takes*
 ‘ *away the sins of the world*:‡ That God
 ‘ *hath sent Jesus to bless us, and to turn*
 ‘ *every one of us from our iniquities*: That
 ‘ this is the very same doctrine which
 ‘ the apostle preached in this text (*Acts*
 ‘ *xiii. 38, 39.*) when he saith, *That by*
 ‘ *this Man, is preached unto us remission*

* Rom. xi. 26. † Mat. i. 21. ‡ Johh i.

‘ of *sins*. Wherefore to teach men
 ‘ that remission, and putting away of sins,
 ‘ and justification, and cleansing from all
 ‘ sins, is impossible in this life, through
 ‘ Christ, and not to be believed, is to
 ‘ teach men *unbelief*; yea it is to teach
 ‘ despising of the great grace of God, to
 ‘ teach false accusing of God and his
 ‘ ways; yea it is to teach apostacy, and
 ‘ revolt from God and his ways. Hence
 ‘ we may learn how to judge of the pre-
 ‘ sent generation, who think it a thing
 ‘ altogether *impossible*, that sin should be
 ‘ wholly put away, removed and turned
 ‘ from us, though it be promised to be
 ‘ done by *Jesus Christ*. Ibid. 703.

‘ *No unclean thing shall enter by any*
 ‘ *means*, says he, *into the holy city**.
 ‘ There is no popish purgatory to cleanse
 ‘ us, and purge us from the reliques of
 ‘ uncleanness (which men say must be
 ‘ in us, while we live in this world)—I
 ‘ need not prove this to you; therefore
 ‘ if ever we enter into the holy city, we
 ‘ must really, and not by imagination,
 ‘ and thoroughly be purged and cleansed
 ‘ from sin in this life. Since we know
 ‘ this, *Let us cleanse our selves from all*

* Rev. xxi. 27.

‘ *pollution both of flesh and spirit. Vol. ii. fol. 80.*

‘ Beloved, (says he) to believe that God
 ‘ accepts Christ’s sufferings for us, so
 ‘ that we need not suffer with him, and
 ‘ die with him to all our sins, is to be-
 ‘ lieve a lie. *Ibid.* 240.

‘ What else do they mean (says he)
 ‘ who say that it’s impossible, but that of
 ‘ necessity we must sin? Is not this to
 ‘ deny the *resurrection* from the *death of*
 ‘ *sin*, to the *life of righteousness*. *Ib.* 349.

‘ *Jesus Christ* (says he) is a *perfect* Sa-
 ‘ viour, he saves us from every evil work,
 ‘ both that which otherwise we might
 ‘ suffer, and that which otherwise we
 ‘ might do. First, That which otherwise
 ‘ we might suffer: this is the more to
 ‘ be noted, because when we speak of
 ‘ Christ as a Saviour, we do not com-
 ‘ monly apprehend him according to the
 ‘ largeness and amplitude of salvation,
 ‘ but confine his salvation unto *this*, or
 ‘ *that*: as when we say he is our Saviour,
 ‘ and saves from our *sins*,—according to
 ‘ the *Angel’s* etymology of his name. But
 ‘ when we inquire, from what he saves,
 ‘ though the *Angel* says from *sins*, we
 ‘ commonly say, he saves us from that

‘ we

‘ we most fear, *i. e.* *punishment for sin*:
 ‘ but punishment for sin, is not sin; if
 ‘ if he *saves us from sin*, he saves from that
 ‘ which is the cause of *punishment*. He is
 ‘ able to save us (*ἐν τῷ πάντῳ*) to the *utter-*
 ‘ *most*. Ibid. 406.

‘ If the Lord (says he) deliver from
 ‘ every evil work, then may the people
 ‘ of the Lord, his believers, be saved and
 ‘ delivered from every sin. This is a
 ‘ strong consequence: *a potentia ad actum*
 ‘ *non valet consequentia*: as because Christ
 ‘ is able to *save to the uttermost*; there-
 ‘ fore he will so do: this though it be
 ‘ most true, as appears by many scrip-
 ‘ tures, yet the consequence is not true:
 ‘ but when the *apostle* said, that the Lord
 ‘ will *deliver from every evil work*, it un-
 ‘ doubtedly follows that believers *may be*
 ‘ *saved*, and delivered from all and every
 ‘ evil work, and sin. *Ab actu ad poten-*
 ‘ *tiam valet consequentia*: *from the act which*
 ‘ *is promised, to the power this follows un-*
 ‘ *deniably*. Ibid. 407.

‘ Hence it is evident (says he) that
 ‘ they who believe not that the Lord is
 ‘ able to subdue all their spiritual ene-
 ‘ mies, and bring them into the heaven-
 ‘ ly *Canaan*, they are truly said to tempt

‘ the Lord by their unbelief in the power
 ‘ of God. *Ibid.* 667.

‘ And, says he, *The law of the Lord is*
 ‘ *perfect, converting the soul*, that is, the
 ‘ law of the Lord is perfect in itself, and
 ‘ maketh others perfect, which, by the
 ‘ assistance of the Holy Spirit, fashion
 ‘ and conform their lives thereto. *Ibid.*

749.

‘ But, says he, we desire not that God
 ‘ should *cleanse us from all our unrighte-*
 ‘ *ousness*, though that be added;* we love
 ‘ that too well to part with it, and say it
 ‘ is *impossible* to be cleansed from it——
 ‘ and yet, says he, we have so much reli-
 ‘ gion, such as it is, that it hath devoured
 ‘ all honesty, truth, justice, faithfulness;
 ‘ we have so much of the imagined right-
 ‘ eousness of Christ, that it pays our debts
 ‘ for us, it feeds the hungry for us, it
 ‘ cloaths the naked for us, it relieves the
 ‘ oppressed, visits the sick. In a word,
 ‘ we are so righteous by the imagined
 ‘ righteousness of Christ, that we can
 ‘ neither live sober, nor chaste, nor just,
 ‘ nor honest, nor merciful, nor true, nor
 ‘ faithful; yet righteous all this while,
 ‘ by the imputed righteousness of Christ.

* John i. 9.

‘ We have so tenter’d the righteousness of
 ‘ Christ, that it serves to hide all our
 ‘ unrighteousness, our drunkenness, our
 ‘ whoredom, our lying, our cheating,
 ‘ our cozening, our oppressing, our
 ‘ unmercifulness; in a word, it is
 ‘ *ἐπικαλυμτὰ κακίας* *a mantle of religion to cover*
 ‘ *all our knavery.* Ibid. 799.

‘ Is there not, saith he, a promise of
 ‘ greater grace,* a supply of more help
 ‘ by the *second Adam*, than lost by the
 ‘ *first?* Ibid. 803.

‘ The word *Σωτηρία* *Salvation*, says he,
 ‘ is considerable, either 1. in regard of
 ‘ the term *a quo*, from sin: thus it is a
 ‘ deliverance from the power of sin and
 ‘ pollution of it, and punishment for it:
 ‘ or, 2. In respect of the term *ad quem*,
 ‘ the bringing of everlasting righteous-
 ‘ ness, life and glory. We have both
 ‘ these together, 2 *Tim.* iv. 18. *The Lord*
 ‘ *shall deliver me from every evil work,*
 ‘ *and shall preserve me unto his everlasting*
 ‘ *kingdom.* Ibid. 807.

‘ ’Tis true indeed, says he, degrees
 ‘ there are of those that are born of God,†
 ‘ yet is there no degree so low, but
 ‘ hath with it an ability of resisting, and

* Rom. v.

† 1 John ii 12, 13.

‘ not yielding to, and obeying the word.
Ibid. 819.

‘ But how is it possible for me, says he,
 ‘ to overcome the world? This conceit
 ‘ of *Impossibility*, O how it does blunt all
 ‘ endeavours, and weakens faith! See
 ‘ *Notes on Cor. iii. 1. They could not en-*
 ‘ *ter in because of Unbelief.* *Ibid.* 827.

‘ And (says he) how likely a thing it
 ‘ is, that this age should afford many
 ‘ friends of God and Christ, it ap-
 ‘ pears by our opinion we have almost
 ‘ generally entertained throughout the
 ‘ whole Christian world, and more nota-
 ‘ bly among us; *that it is impossible to be*
 ‘ *a friend of Christ.* Is there any such
 ‘ opinion? What else do we mean, when
 ‘ we say, it is impossible for us to do what-
 ‘ soever he commands us, which is the
 ‘ true and proper character and note of
 ‘ Christ’s friends? * Now who but a mad-
 ‘ man or a fool will ever go about to do
 ‘ that which is impossible for him to do?
 ‘ or which he himself apprehends to be
 ‘ *impossible*, which is all one? *Ibid.* 773.

Dr. *Hammond* in his *Paraphrase and*
Annotations upon the New Testament,

* John xv. 14.

on 1 *John* iii. says ‘ And so v. 5. when
 ‘ it is said that *Christ appeared, that he*
 ‘ *might take away our sins, and that there*
 ‘ *is no sin in him*; it is evident that he
 ‘ came to take away our *acts*, as well as
 ‘ our *habits*; and that there was no *act*,
 ‘ as well as no *habit*, of *sin* in him: and so
 ‘ in all that follows, v. 6, 8, 9. &c. One
 ‘ *act of sin* is contrary to *abiding in Christ*,
 ‘ that is, to adhering to him, to *seeing*
 ‘ and *knowing*, that is, to *obeying* him;
 ‘ one *act* is of, or from the devil, one *act*
 ‘ as contrary to that *seed*, that purity, that
 ‘ principle of filiation, that is in him,
 ‘ that is *born of God*, and not only a habit
 ‘ of it——What γεννηται ἐκ Θεοῦ *being born of*
 ‘ *God* signifies, hath been noted, *John*
 ‘ i. note b, to have received some *special*
 ‘ *influence from God*, and by the help and
 ‘ power of that, to be raised to a pious
 ‘ life, agreeably γεννηται ἐκ τοῦ Θεοῦ *he that*
 ‘ *hath been born of God*, is literally he
 ‘ that hath had such a blessed change
 ‘ wrought in him, by the operation of
 ‘ *God’s spirit in his heart*, as to be trans-
 ‘ *lated from the power of darkness, into*
 ‘ *the kingdom of his dear Son*; transformed
 ‘ in the *spirit of his mind*, that is, sin-
 ‘ *cerely changed from all evil to all good,*
 G 5 ‘ from

‘ from obedience to the flesh, &c. to an
 ‘ obedience to God. *Fol.* 831.

Monro, in his *Just Measures*, before
 quoted, says, ‘ So great is the *goodness*
 ‘ and *benignity* (of God) and so perfect
 ‘ is the *justice* of his nature, that he will
 ‘ not, cannot command *impossibilities*.
 ‘ Whatever he requires of mankind by
 ‘ way of duty, he enables them to per-
 ‘ form it: his *grace* prevents and assists
 ‘ their endeavours; so that when they do
 ‘ not not *comply* with his *injunctions*, it
 ‘ is because they will not *employ* the pow-
 ‘ er that he has given them, and which
 ‘ he is ready to *increase* and *heighten* up-
 ‘ on their dutiful improvement of what
 ‘ they have already received, and their
 ‘ *serious application* to him for more. *To*
 ‘ *him that bath shall be given.* Part I.
 p. 59.

‘ The merciful God (says he) to be
 ‘ sure will never enjoin us any *tasks*, but
 ‘ what he will afford us *grace* to per-
 ‘ form.’ *Part* III. *p.* 240.

‘ Certainly there are (says he) our flesh
 ‘ and blood, our corrupt nature and self-
 ‘ love, that have subverted the Gospel,
 ‘ represented the *precepts* of it as *impos-*
 ‘ *sible* to be obeyed.’ *Ibid.* 310.

‘ Whatever

‘ Whatever *heights* I may have raised
 ‘ it (the necessary duty of religion, says
 ‘ he) up unto, they are such as are *war-*
 ‘ *rantable*, because evidently founded on
 ‘ the doctrine of the Gospel, which with-
 ‘ out doubt doth not oblige us to any
 ‘ thing that is *impracticable* or *impossible*.’
 Ibid. 456.

‘ Since (says he) our blessed Lord in
 ‘ delivering the Christian doctrine to
 ‘ the world, intended that the excellent
 ‘ precepts of it should be obeyed, it evi-
 ‘ dently follows, that *obedience to them is*
 ‘ *not impossible or impracticable*. It were
 ‘ to be sure very absurd, yea, even blas-
 ‘ phemous to assert, that our merciful
 ‘ Redeemer, who sufficiently understood
 ‘ the infirmities and the weakness of
 ‘ mankind; and who came to deliver
 ‘ them from the uneasy yoke of the
 ‘ *Jewish* ceremonies on the one hand,
 ‘ and from the savage and inhuman rites
 ‘ of *Gentilism* on the other; should him-
 ‘ self bind unsupportable burthens on his
 ‘ followers, and prescribe them tasks that
 ‘ they were not able to perform.

‘ Indeed were men left to themselves,
 ‘ and if obedience to the precepts of the
 ‘ Gospel were required of them, in vir-

' tue of their natural abilities, now in
 ' this state of degeneracy and corruption,
 ' where the power of vicious habits is so
 ' great, and the baits of manifold temp-
 ' tations so cunningly managed, by the
 ' great adversary of souls, then they
 ' might justly cry out, *that it is impossible*
 ' *to obey*: but it is not so, we are under
 ' the Gospel, which is the new law of
 ' grace, and which gives both the will
 ' and the deed, and which commands
 ' only, because it gives power to obey.'
Ibid. 81.

' Though of ourselves, and *without*
 ' *him* (Christ, says he) *we can do nothing*,*
 ' *yet with him we can do all things*; (and
 ' then adds a little lower) why should
 ' any duties frighten us, or seem *impossi-*
 ' *ble* to us? and therefore our Lord had
 ' very good reason to recommend the
 ' precepts of the Gospel to his followers,
 ' as an *easy yoke*, and a *light burden*,†
 ' to which also his beloved disciple, St.
 ' *John*, gives his suffrage, telling us, from
 ' his own experience, no doubt, that
 ' *his commandments are not grievous*.§
Ibid. 82.

* John xv. 5. † Mat. xi. 30. § 1 John v. 3.

‘ To be short (says he) since our
 ‘ blessed Redeemer hath made obedience
 ‘ to the precepts of the Gospel, to be as
 ‘ it were the very essence of his faithful
 ‘ followers, the certain evidence of true
 ‘ love to him, and the only undeceiving
 ‘ mark and character, that distinguishes
 ‘ them from the hypocritical and hollow-
 ‘ hearted, telling them at every time,
 ‘ *If ye love me, keep my commandments.**
 ‘ *He that hath my commandments, and*
 ‘ *keepeth them, he it is that loveth me;†*
 ‘ *If ye continue in my word, that is, in*
 ‘ the obedience and practice of it, *then*
 ‘ *are ye my disciples indeed,‡* and to the
 ‘ same purpose elsewhere, *Ye are my*
 ‘ *friends, if ye do whatsoever I command*
 ‘ *you;§* and since, in fine, he expressly
 ‘ assures us, that they only *who do the*
 ‘ *will of his Father*, that is, who obey
 ‘ the precepts of the Gospel, which in-
 ‘ deed are so many declarations of what
 ‘ God will have us to do, *shall enter into*
 ‘ *the kingdom of Heaven;||* it is to a de-
 ‘ monstration evident, that to assert that
 ‘ (it) is *impossible* to obey the precepts

* John xiv. 15.—† xiv. 21.—‡ vii. 13.—§ xv. 14.
 || Mat. vii. 21.

• of the *Christian religion*, is all one
 • as to assert that it is impossible to be
 • a good Christian, or to be saved.’
Ibid. 83, 84.

THE CONCLUSION.

TO conclude, *Obedience to the impression which God makes upon souls*, of his *will and mind*; this is *Religion and true Christianity*; this is the *conduct* that we ought to be found in, in order to be *happy here and hereafter*. 'Tis not the submitting ourselves to the *decrees, determinations, and dictates of fallible men*; to the *rites, ceremonies, and injunctions of men*, in relation to *externals*; but a *depending on and compliance with the internal light, operations and injunctions of the divine Spirit in the soul*; having the powers and capacities of the soul dilated and laid open to the influence of Heaven, by an upright application to God, and waiting on him with a mind sequestered from this world, and visible objects; with a mind and heart *seeking the kingdom of God*

God and his righteousness, following Christ in the regeneration,† and doing whatsoever he commandeth.‡*

As every man must give account of himself to God,§ so let every one of us address ourselves to Him, his Son and Spirit, and hear what he speaks in us, by his blessed Spirit, and what he speaks to us by his sacred writings, the BIBLE. Let us frequently read *these holy writings*, and as frequently turn our minds to this *holy Spirit*; for as *holy men of God, of old*, (wrote or) *spoke them as they were moved by the Holy Spirit*;|| so men of God now can have no adequate knowledge of them, no knowledge of them which is divine and saving, by any other *medium*, but only the same spirit by which they were wrote; for as they are *things of God*, so *no man knows them but by the Spirit of God.***

Laying aside therefore the power and prejudice we may have received by *education and tradition*, the vicious inclinations and habits of *malice, guile, hypocrisy, envy and evil speaking*, let us, as *new born babes*, desire the *sincere milk of God's word*

* Mat. vi. 23. † —xix. 28. ‡ John xv. 14.
§ Rom. xiv. 12. || 2 Pet. i. 21. ** 1 Cor. ii. 11.

(in respect of what he dictates, both without us and within us) *that we may grow thereby*, * that we may be fed and nourished by him unto *eternal life*. For as our souls are *spirits*, and want *spiritual* sustenance, so God alone is that *Spirit* which can yield it to us, and bestow upon us the heavenly *viands*; who can give unto us *the true bread from heaven*; † and let us not content ourselves with any shadows and figures of it; or any external or bodily service; for it is the labour of the mind, the hunger and thirst of the soul, as influenced by the divine Spirit, that is the necessary work, and proper qualification for partaking of *the meat which endureth unto everlasting life* ‡.

As mankind come into this *exercise* of mind so acceptable to God, and profitable to themselves, from a true sense of their spiritual wants, their *cries* and *prayers*, in and under the *aid* and *power* of his *Spirit*, will enter into the ears of the *Almighty*, and have *access* to him, and meet with suitable returns of *comfort* and *supplies* from him. Here *ministers* will have the *heavenly bread* to break to the people; they will not feed them with

* 1 Pet. ii. 2. † John vi. 32. ‡ John vi. 27.

husky notions, with dry and jejune discourses, with human compositions, and words which man's wisdom teacheth, but which the Holy Ghost teacheth.*

As their ministry will *spring* from God, so it will *lead to God*; it will not be a *dead*, but *living ministry*; it will *reach to the heart*, and tend to raise it into a *living sense of God*; it will not impede and hinder the *souls* of them who are breathing for a greater sensation of the *life of God*† in themselves, but will be a *furtherance and help* to them in that *divine exercise*; and ministers and hearers will be made to *drink into one Spirit*‡. They will all *eat the same spiritual meat*, and all *drink the same spiritual drink*;|| and being *fitly framed together*, will grow into an *holy temple of the Lord*§. In which temple the Lord will dwell, and *delight to do good* to these souls who are thus *fitly framed together in him*.

Such souls will know beyond all hesitation, the certainty and reality of the existence of the Deity. They will not only be convinced of that great truth, from clear deductions of reason and scripture, but will feel and witness it, by

* 1 Cor. ii. 13. † Eph. iv. 18. ‡ 1 Cor. xii. 13.
|| — x. 3, 4. ** Eph. ii. 21.

such sensible transporting and delightful manifestations of God in their hearts, as will make them no more to doubt of his existence, as *Monro* says, than they can doubt that the sun shines, when, at mid-day, with open eyes, they see his light, and feel his warming influences.



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